

The Society for the Propagation of the Gospel in Foreign Parts. A.D. 1701

REPORT OF THE YEAR 1894

FIELD OF THE SOCIETY'S WORK

A.D.

- 1701. Continent of Europe
- 1702. American Colonies,
now United States
- 1703. Newfoundland
- 1712. The West Indies
- 1728. Nova Scotia
- 1752. Western Africa
- 1759. The Canadas
- 1793. Australia
- 1820. East Indies
- 1821. Cape Colony
- 1835. British Guiana
- 1836. Mauritius
- 1840. New Zealand
- 1844. British Honduras
- 1848. Borneo



A.D.

- Natal. 1849
- Rupert's Land. 1850
- Orange Free State. 1850
- Burmah. 1859
- British Columbia. 1859
- Honolulu. 1862
- North China. 1863
- Madagascar. 1864
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- Upper Burmah. 186
- Japan. 1873
- Fiji. 1880
- North Borneo. 1888
- Corea. 1889
- New Guinea. 1890
- Mashonaland. 1890
- Manchuria. 1892
- Delagoa Bay. 1894

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Offertories.....	11	4 0

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Offertories	18	3 7

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Special.		
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Offertories	9	11 4

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Offertories	1	19 1

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Special.		
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Offertory	5	8

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Templeman, Rev. E. M. W.	d.	12 9
Offertories	15	1 0

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Merok.		
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Offertories.....	3	17 9

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Offertories	26	1 0

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	29	6 1

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Special.		
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Offertories.....	3	6 6

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<i>Libau.</i>		
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	2	13 3

<i>Odessa.</i>		
Offertory, Christmas Day.....		
	3	11 9

<i>Riga.</i>		
Offertory		
	3	10 0
For 1893.....	4	0 0
	7	10 0

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Watson, Rev. A. E.T.S.		
Offertories	39	0 0

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Offertories.....	4	14 9

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	49	12 8

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Special		
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Offertories, Piora.....	1	10 6

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Special.		
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Offertories.....	22	11 9

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	45	7 9

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Offertory	6	0

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Special.		
For Continental Chaplaincies.		
Offertories.....	10	6

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Special.		
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Offertories.....	2	13 9
	3	13 9

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Special.		
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Offertories.....	2	10 2

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Fredericton Cathedral	23.05
Johnston	4.52
Kingsclear	2.28
Kingston, King's Co.	4.33
Lancaster	2.77
Moncton	4.50
Musquash	3.15
New Maryland	2.26
Norton	19.01
Petersville	5.38
Richibucto and Kingston ..	4.91
Richmond	6.12
St. Andrew's and Chamcook ..	4
St. David	1.26
St. George	5
St. John, St. Paul's Church ..	16
Do., St. John Baptist	10
St. Martin	3.54
St. Stephen, Christ Church ..	3.22
Springfield	2
Stanley	2.25
Upham	3
Waterford	4.50
Westfield	4.09
Woodstock	9.85

166.09
= £33 18 2

Other Contributions from this Diocese
are included in £242. 4s. 7d. — See
"Canada."

ALGOMA.

Contributions from this Diocese are in-
cluded in £242. 4s. 7d. — See "Canada."

Mem. — In 1893 Account £6 which
should have been credited to Port
Arthur in this Diocese was, in error,
credited to Cannes, France.

NIAGARA.

Contributions from this Diocese are in-
cluded in £242. 4s. 7d. — See "Canada."

ONTARIO.

Contributions from this Diocese are in-
cluded in £242. 4s. 7d. — See "Canada."

TORONTO.

Collection, 1893 4 4

Other Contributions from this Diocese
are included in £242. 4s. 7d. — See
"Canada."

NEWFOUNDLAND.

Newfoundland, Lord Bishop of 5 0 0

Collection, Bonne Bay 6 0

Vide also Appendix. 5 6 0

BERMUDA.

Lough, Rev. J. L. Paget S.

Collns., 4th Sund. aft. Trinity—

Deronsshire	11	6	0
Hamilton	3	10	11
Paget	11	10	3
Pembroke	9	7	9
Ditto, Trinity Sunday School ..	15	0	
St. David's	19	2	
St. George's	2	6	10
Sandys	3	12	2
Smith's	4	0	6
Southampton	4	2	0
Trinity	7	9	5
Warwick	4	0	0

63 0 0

NEW WESTMINSTER.

Offertories, 1893—

Chilliwack, St. Thomas	6.25
Donald, St. Peter	4.00
Fraser River Mission	1.95
Golden	3.45
Kamloops	11.05
Kootenay	2.90
Lytton, St. Paul (Indians) ...	3.60
Ditto (Whites)	7.75
New Westminster, Holy Trinity ..	21.05
Ditto, St. Barnabas	16.15
Okanagan (Vernon)	7 20
Ditto, (Enderby)	1.60
Sapperton, St. Mary	11.00
Surrey, Christ Church	1.55
Trenant, All Saints	6.00
Vancouver, St. Paul	15.00

120.50

Less 1.30

119.20
= £24 4 1

SASKATCHEWAN AND**CALGARY.**

Prince Albert.

Collns., Intercession Day, 1893... 1 5 3

RUPERTSLAND.

Collections 35 3 3

CALEDONIA.

Colln., Port Essington..... 2 0 0

ANTIGUA.

Nevis, St. Thomas and St. Paul.

Boxes 3 3 0

BARBADOS.

Collection 1 14 0

Do., Codrington Estates Chpl.
1893 3 15 0

Vide also Appendix. 5 9 0

GUIANA.

Skeldon, St. Margaret.

Offertory 3 10 0

HONDURAS.

Belize, St. John.

Vide Appendix.

Belize, St. Mary.

Collection, 1893 6 4 0

JAMAICA.

Kingston, St. Andrew.

Home and Foreign Missionary
Society 20 0 0

NASSAU.

Rev. H. N. Churton, Nassau ... T.

Collections, Diocesan Missionary

Festival, 7 Nov.—

Bimini, St. Stephen	2	0	0
Cathedral and Church Hall (moiety)	2	2	8
Eleuthera, St. Patrick	1	0	0
Harbour Island, St. John.....	3	4	0
Inagua, St. Philip	3	0	0
Long Cay, St. David	2	7	
Long Island, St. Paul	2	0	0
Nassau, St. Agnes	7	0	0
St. Mary	15	10	
St. Matthew	2	2	0

23 7 1

Special.

For India.

Collection, St. Matthias 2 6 0

WINDWARD ISLANDS.

Grenada, St. George.

Jones-Bateman, Rev. W. T.S.

Boxes 1 13 4
Collections 1 6 8

BLOEMFONTEIN.

Collections—

Bethulie	1	0	6
Bloemfontein Cathedral	5	14	9
Jagersfontein	2	3	0
Kimberley, St. Augustine	2	0	0
Ditto, St. Alban	5	12	3
Ditto, St. Cyprian	8	9	9
Mafeking	1	15	0
Masera	5	6	
Sekubu	1	10	3
South Basutoland	2	6	0
Thaba 'Nchu	2	12	0
Thlotse Heights, St. Saviour ...	2	9	6
Tsikoane	6	11	6
Wepener	1	1	6

43 11 6

CAPETOWN.

Fisk, Rev. G. H. R., 39 Burg
Street, Capetown..... T.S.

Davies, Rev. T. O. S. 2 2 0

Association, Rondebosch 9 2 7

From Mssnry. Gld., Woodstock 4 0 0

Offertories—

Bredasdorp	1	15	8
Capetown, St. George	1	0	11
Ditto, St. John	3	3	3
Ditto, St. Paul	1	10	5
Ditto, St. Philip	10	14	9
Caledon	1	8	3
Ceres	1	2	6
Clanwilliam	1	18	7
Claremont	1	6	8
Diocesan College	2	0	0
D'Urbanville	1	0	0
Drakenstein	7	3	
Fraserburg	14	0	

George Town, St. Mark	1	18	2
Ditto, St. Paul		15	0
Heidelberg		13	9
Kalk Bay	2	6	8
Malmesbury		15	5
Mossel Bay	3	8	3
Newlands	1	11	3
O'okiep	1	2	7
Oudtshoorn	3	8	11
Paarl, Lower	4	5	9
Paarl, Upper	1	12	6
Plettenberg Bay	1	3	5
Port Nolloth	3	3	0
Prince Albert	3	10	0
Riversdale	1	15	6
Robben Island	9	6	6
Robertson	1	0	0
Salt River	2	16	5
Stellenbosch		15	3
Swellendam, Christ Church	2	15	2
Ditto, St. Luke		11	7
Simonstown	1	15	0
Victoria, West		18	8
Wellington		10	3
Worcester	1	3	11

96 9 4

[Expenses, 1d.]

GRAHAMSTOWN.

Collections—			
East London	16	0	
Keiskama Hoek	12	6	
Port Alfred	1	12	0
St. Andrew's College, Grahams-town	3	16	5
St. Matthew's Mission		15	0
The Cathedral	2	6	8
Other Collections	17	12	4
For 1893	13	17	9
	41	8	8

PRETORIA.

Perry, Rev. G., St. Michael's College, Johannesburg, 1888, Ls. £10. 10s.			
Subscription, Lydenburg	2	19	0

Collections—			
Boksburg	2	11	9
Doornfontein	8	10	3
Fordsburg	3	0	0
Germiston	1	14	0
Heidelberg	3	0	0
Jeppe Town, St. Mary	3	15	3
Johannesburg	11	10	0
Krugersdorp	1	10	0
Lydenburg	1	6	0
Middleburg	4	2	0
Pretoria, St. Alban	4	9	3
Rustenburg		9	6
Thorndale	2	17	0
Van Ryn	1	10	0
Wakkerstroom	2	3	0
	55	7	0

ST. HELENA.

Vide Appendix.

ST. JOHN'S, KAFFRARIA.

Offertories	10	11	7
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ZULULAND.

Eshowe.

Offertory, 2 December (moiety)	2	8	0
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MADAGASCAR.

Contributions	5	7	0
Collections, Mahonoro	1	18	0
Ditto, St. James, Tamatave	2	0	0
	9	5	0

CHRISTCHURCH, NEW ZEALAND.

Offertories (proportion of),			
Intercession Day, 1893	11	9	10

AUCKLAND.

Hon. Org. Secretary—Rev. G. H. S. Walpole, Parnell, St. Mary, New Zealand.

WAIAPU.

Hon. Org. Secretary—Very Rev. de Berdt Hovell, Napier.

WELLINGTON.

Collns., Intercession Day	16	0	0
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ADELAIDE.

Offert., Annual Dioc. Synod	2	11	5
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BALLARAT.

Offert., St. Stephen, Portland	1	8	3
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NEWCASTLE.

Hon. Treasurer—Rev. A. C.

Thomas, Scone, New South Wales.

Collections, 1893—			
Jerry's Plains	9	5	
Morpeth	2	15	0
Muswellbrook	3	11	8
Raymond Terrace	3	10	0
Scone	3	0	5
	13	6	6

[Expenses, 2s.]

GOULBURN.

Goulborn, Lord Bishop of	2	2	0
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NORTH QUEENSLAND.

Hon. Org. Secretary—Rev. W. F. Tucker, Charters Towers.

HONOLULU.

Collections, Cathedral	3	14	5
Ditto, 1893	5	8	7
	9	3	0

APPENDIX.

REMITTANCES received too late for the Cash Account of 1894.

FRANCE.

Cannes, Christ Church.			
Collns. (moiety), St. Andrew's Day and Christmas Day	6	14	6

ST. HELENA.

Collns., Intercession Day	11	15	0
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NEWFOUNDLAND.

Bonne Bay.			
Sunday School, Woody Point	19	7	

BARBADOS.

Offering, St. Luke	1	0	0
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HONDURAS.

Belize, St. John.			
Contributions	6	12	0
Special.			
For Pongas Mission.			
Contributions, St. John and St. Mary	3	8	0

SUMMARY. GENERAL FUND.

	Collected	Expenses charged		Collected	Expenses charged
	£ s. d.			£ s. d.	£ s. d.
BELGIUM.....	Bruges.....	2 8 0	QUEBEC.....	1 12 11	
DENMARK.....	Copenhagen.....	2 10 4	FREDERICTON.....	33 18 2	
FRANCE.....	Antibes, Alpes Maritimes.....	3 0 0	TORONTO.....	4 4	
	Arcachon.....	3 2	NEWFOUNDLAND.....	5 6 0	
	Avranches.....	7 1	BERMUDA.....	63 0 0	
	Biarritz.....	16 8 8	NEW WESTMINSTER.....	24 4 1	
	Boulogne, St. John.....	1 14 5	SASKATCHEWAN & CALGARY.....	1 5 8	
	Cannes, St. Paul.....	3 14 0	RUPERTSLAND.....	35 3 3	
	Dinan.....	1 1 0	CALEDONIA.....	2 0 0	
	Lille.....	2 10 0	ANTIGUA.....	3 3 0	
	Mentone, St. John.....	39 7 9	BARBADOS.....	5 9 0	
	Nice, Ch. Ch., Cara- bace.....	4 16 0	GUIANA.....	3 10 0	
	Nice, Holy Trinity.....	6 10 0	HONDURAS.....	6 4 0	
	Paris.....	3 3 0	JAMAICA.....	20 0 0	
	St. Jean de Luz.....	6 15 3	NASSAU.....	23 7 1	
GERMANY.....	Boppard.....	10 0	WINDWARD ISLANDS.....	3 0 0	
	Coblentz.....	2 2 0	BLOEMFONTEIN.....	43 11 6	
	Dresden.....	62 1 7	CAPETOWN.....	96 9 4	1
	Frankfort.....	3 6 0	GRAHAMSTOWN.....	41 8 8	
	Gotha.....	6 0	PRETORIA.....	55 7 0	
	Stuttgart.....	3 10 0	ZULULAND.....	2 8 0	
	Wiesbaden.....	2 7 0	ST. JOHN'S, KAFFRARIA.....	10 11 7	
GREECE.....	Athens.....	3 12 4	MADAGASCAR.....	9 5 0	
ITALY.....	Florence.....	9 15 0	ADELAIDE.....	2 11 5	
	Naples, Christ Ch.....	14 12 8	CHRISTCHURCH.....	11 9 10	
	Rapallo.....	3 10 0	WELLINGTON.....	16 0 0	
RUSSIA.....	Libau.....	2 13 3	BALLARAT.....	1 8 3	
	Odessa.....	3 11 9	NEWCASTLE.....	13 6 6	2 0
	Riga.....	7 10 0	GOULBURN.....	2 2 0	
	St. Petersburg.....	39 0 0	HONOLULU.....	9 3 0	
SWITZERLAND.....	Engelberg.....	1 18 0			
	Sierre.....	1 8 0			
NORTH CHINA.....	Peking.....	3 0 0			
VICTORIA, HONG KONG.....		1 15 7			
CANADA.....	(Domestic & Foreign Missionary Society) 242 4 7				

£1,049 12 0 2 1

Less Expenses..... 2 1

£1,049 9 11

CORRESPONDING REMITTANCES IN 1893.

General Fund... £1,640 2 3

Expenses..... 15s. 1d.

SPECIAL.

General	£ s. d.	Germany—cont.	£ s. d.	Norway—cont.	£ s. d.	Switzerland—cont.	£ s. d.
Austria-Hungary—		Partenkirchen.....	36 2 3	Loen & Fjærland.....	15 13 9	Maloja.....	36 7 7
Abbazia.....	2 2 0	Schlangenbad.....	10 19 0	Merok.....	3 17 9	Mont Caux.....	30 0 0
Franzensbad.....	6 5 8	Schöneck.....	9 10 0	Molde.....	26 1 0	Montreux.....	2 10 2
Marienbad.....	43 15 6	Wildbad.....	109 19 11	Odde.....	29 6 1	Montana.....	18 10 9
The Azores.....	8 3 8	Gibraltar—		Skei.....	4 2 4	Mrren.....	101 18 3
Belgium—		Biskra.....	22 7 10	Stalheim.....	18 0 9	Pontresina.....	126 14 6
Dinant.....	6 4 4	Hammam Rirha.....	4 1 0	Vossevangen.....	3 6 6	Poschiavo.....	10 9 2
France—		Italy—		Spain—		Reider Alp.....	6 4 0
Bagneres-de-		Amalfi.....	14 1 3	Grenada.....	4 14 9	Rigi Scheideck.....	4 1 1
Bigorre.....	28 1 11	Andorno.....	1 0 3	Switzerland—		Rosenlauri.....	2 9 9
Beaulieu.....	166 5 8	Bologna.....	20 0 5	Aigle.....	49 12 8	Saas-im-Grund.....	14 0 1
Boulogne, St. John.....	60 0 0	Bormio.....	1 8 3	Airolo.....	1 10 6	Salvan.....	1 5 6
Brides-les-Bains.....	7 4	Cadenabbia.....	189 3 10	Andermatt.....	22 11 9	Schinznach-les-	
Contrexéville.....	49 5 3	Capri.....	16 5 0	Arosa.....	1 15 10	Bains.....	4 16 3
Dieppe.....	33 6 8	Courmayeur.....	1 0 0	Axenstein.....	45 7 9	Seelisberg.....	9 11 8
Dinan.....	1 10 0	Macugnaga.....	2 6 6	Basle.....	5 6	Sierre.....	34 19 11
Mentone, St. John.....	3 14 10	Menaggio.....	26 6 5	Bel Alp.....	36 19 10	Sonnenberg près	
Mornex.....	5 15 0	Orta.....	19 5	Bérisal.....	9 12 2	Lucerne.....	6 11 8
Paramè.....	60 0 0	Perugia.....	32 5 6	Campfer.....	29 8 3	St. Moritz.....	122 2 2
St. Jean de Luz.....	1 2 11	Rapallo.....	8 19 0	Champex.....	12 4 0	Weisshorn.....	4 19 7
St. Raphael.....	1 2 8	Rome.....	20 0 0	Engelberg.....	48 16 3		
St. Valery en Caux.....	2 10 3	Siena.....	10 7 6	Englsten Alp.....	10 6		
Germany—		Sorrento.....	53 0 0	Faulensee.....	3 13 9	Japan—	
Aix-la-Chapelle.....	76 19 4	Spezia.....	11 4 0	Ferpècle.....	6 0	Tokio.....	2 10 0
Bayreuth.....	18 2 0	Norway—		Fionnay.....	2 8 0		
Frandenstadt.....	17 0	Balholm.....	18 3 7	Fins-Hauts.....	22 5 9	Canada.....	144 3 11
Karlsruhe.....	1 5 0	Faleide.....	9 11 4	Gersau.....	3 12 2	Quebec.....	10 0 0
Neuenahr.....	1 18 0	Framnæs.....	1 19 1	Hospenthal.....	12 0 4	Nassau.....	2 6 0
		Hellesylt.....	5 8	Kandersteg.....	17 12 0		
		Lærdalsoren.....	2 16 1	Lugano.....	64 17 9		

2,412 3 9

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

19 DELAHAY STREET, WESTMINSTER, S.W.

FOREIGN PARTS.

INCORPORATED MEMBERS.

March 1, 1895.—The following List is intended to contain the names of Incorporated Members not resident in the United Kingdom up to this date. Possibly some names may be omitted, or incorrectly entered. Any corrections will be thankfully received by the Secretary. In case of erasure, please state reason.

Date of
Election.

- 1889 Acland-Troyte, Rev. R., 30 Rue des Cultivateurs, Pau, France.
- 1890 Adams, Rev. T., D.C.L., The Lodge, Bishop's College, Lennoxville.
- 1883 (V.P.) Algoma, Rt. Rev. Bishop of (Dr. Sullivan).
- 1891 Andrew, J., Esq., c/o of Messrs. Binny & Co., Madras.
- 1867 Arnold, Rev. C. W., Orlando, Florida.
- 1885 (V.P.) Athabasca, Rt. Rev. Bishop of (Dr. Young).
- 1839 (V.P.) Auckland, Most Rev. Bishop of (Dr. Cowie).
- 1873 Bainbridge, A. Coutts, Esq., Burmah.
- 1875 (V.P.) Ballaarat, Rt. Rev. Bishop of (Dr. Thornton).
- 1867 (V.P.) Barbados, &c., Rt. Rev. Bishop of (Dr. Bree).
- 1888 (V.P.) Bathurst, Rt. Rev. Bishop of (Dr. Camidge).
- 1872 Belson, Rev. W. E., Buda Pesth.
- 1885 (V.P.) Bickersteth, Rt. Rev. Bishop, Japan.
- 1857 Bliss, Hon. Mr. Justice, Halifax, Nova Scotia.
- 1875 (V.P.) Bloemfontein, Rt. Rev. Bishop of (Dr. Hicks).
- 1887 (V.P.) Blyth, Rt. Rev. Bishop, Jerusalem.
- 1870 Bodily, Rev. H. J., Grand Hotel Méditerranée, Pegli, Italy.
- 1879 Body, Rev. C. W. E., Trinity College, Toronto.
- 1866 (V.P.) Bombay, Rt. Rev. Bishop of (Dr. Mylne).
- 1865 Boomer, Very Rev. Dr., London, Ontario.
- 1874 (V.P.) Bompas, Rt. Rev. Bishop, Selkirk.
- 1882 (V.P.) Branch, Rt. Rev. Bishop (Coadjutor Bishop of Antigua).
- 1880 (V.P.) Brisbane, Rt. Rev. Bishop of (Dr. Webber).
- 1870 Browne, Rev. W. H., Urmi, Azirbigau, Persia.
- 1879 Bucknell, Rev. S., Hobart, Tasmania.
- 1888 Burrows, Rev. M. J., Ceylon.
- 1867 (V.P.) Calcutta, Most Rev. Bishop of (Dr. Johnson).
- 1880 (V.P.) Caledonia, Rt. Rev. Bishop of (Dr. Ridley).
- 1861 (V.P.) Capetown, Most Rev. Bishop of (Dr. Jones).
- 1870 (V.P.) Cheetham, Rt. Rev. Bishop, Holy Trinity, Rome.
- 1857 Childers, Rev. Canon C., Villa Dolgorouki, Poggio Imperiale, Florence.
- 1890 (V.P.) Chhota Nagpur, Rt. Rev. Bishop of (Dr. Whitley).
- 1891 (V.P.) Christchurch, Rt. Rev. Bishop of (Dr. Julius).
- 1851 Clark, Rev. Sidney, Malta.
- 1868 Clerk, Rev. D. M., Castellamare, Italy.
- 1875 (V.P.) Colombo, Rt. Rev. Bishop of (Dr. Copleston).
- 1884 (V.P.) Columbia, Rt. Rev. Bishop of (Dr. Perrin).
- 1875 Colvin, B. D., Esq., Calcutta.
- 1891 Cooper, Rev. T. J., 77 Rue St. Jacques, St. Jean de Luz, France.
- 1880 (V.P.) Corfe, Rt. Rev. Bishop, Corea.
- 1880 Davenport, Rev. J. M., St. John's, New Brunswick.
- 1879 Daykin, Rev. W. Y., Madoc, Ontario.
- 1869 Dimock, Rev. N., Chaplain, St. John's, San Remo, Italy.
- 1889 (V.P.) Douet, Rt. Rev. Bishop (Assistant Bishop of Jamaica).
- 1880 Dundas, Very Rev. C. L., Hobart, Tasmania.
- 1870 (V.P.) Dunedin, Rt. Rev. Bishop of (Dr. Nevill).
- 1888 Espin, Rev. John, St. Andrew's Coll., Grahamstown.
- 1895 (V.P.) Evington, Rt. Rev. Bishop, of Kiushiu, South Japan.

Date of
Election.

- 1869 (V.P.) Falkland Islands, Rt. Rev. Bishop of (Dr. Stirling).
- 1879 Farler, Rev. J. P.
- 1886 Fenwick, Rev. W. A.
- 1855 Flemyng, Rev. F. P., LL.D., Pau, France.
- 1861 Fogg, Ven. P. P. George, Capetown.
- 1882 Foss, Rev. H. J., Kôbe, Japan.
- 1879 (V.P.) Fredericton, Rt. Rev. Bishop of (Dr. Kingdon).
- 1887 Freer, Rev. S. C.
- 1879 French, Rev. Canon S., Adelaide.
- 1869 (V.P.) Gibraltar, Rt. Rev. Bishop of (Dr. Sandford).
- 1894 (V.P.) Gibson, Rt. Rev. A. G. S., Bishop Coadjutor of Capetown.
- 1887 Goldsmith, Very Rev. F., Perth, West Australia.
- 1893 (V.P.) Goulburn, Rt. Rev. Bishop of (Dr. W. Chalmers).
- 1895 (V.P.) Grafton and Armidale, Rt. Rev. Bishop of (Dr. Green).
- 1870 (V.P.) Grahamstown, Rt. Rev. Bishop of (Dr. Webb).
- 1875 Gray, Rev. A., Aulage 45, Heidelberg.
- 1868 Green, Very Rev. James, Natal.
- 1879 Gregory, Rev. F. A., Antananarivo, Madagascar.
- (V.P.) Grey, Sir George, K.C.B., New Zealand.
- 8831 Grisdale, Very Rev. Dean, Winnipeg, Manitoba.
- 1887 (V.P.) Guiana, Rt. Rev. Bishop of (Dr. W. P. Swaby).
- 1870 (V.P.) Hadfield, Rt. Rev. Bishop (late of Wellington).
- 1879 Hammick, Rev. E. A., Brisbane.
- 1886 Harris, Rev. T., Chaplain, Riga.
- 1874 (V.P.) Hellmuth, Rt. Rev. Bishop, Holy Trinity, Pau.
- 1866 Hewitt, Rev. Thomas, Chaplain, Alassio, Italy.
- 1880 Hoggins, Rev. A. C., Adelaide.
- 1871 Holmes, Rev. J. G.
- 1873 (V.P.) Honduras, Rt. Rev. Bishop of (Dr. Ormsby).
- 1883 (V.P.) Huron, Rt. Rev. Bishop of (Dr. Baldwin).
- 1884 Jackson, Rev. H. M., R.N., Pension Colbert, Pau, France.
- 1880 (V.P.) Jamaica, Most Rev. Bishop of (Dr. Nuttall).
- 1866 (V.P.) Kestell-Cornish, Rt. Rev. Bishop, Madagascar.
- 1883 Kidd, Rev. D. W., Coimbatore, Madras.
- 1857 Knipe, Colonel, St. Helena.
- 1888 (V.P.) Lahore, Rt. Rev. Bishop of (Dr. Matthew).
- 1870 Langford, Rev. J. F., Nice.
- 1867 Leach, R. H., Esq.
- 1893 (V.P.) Lebombo, Rt. Rev. Bishop of (Dr. W. E. Smyth).
- 1888 Lee, Rev. R. M., Middleburgh, Cape Colony.
- 1870 Le Hardy, Rev. C., Nice.
- 1886 Lewis, W. C., Esq., St. Thomé, Madras.
- 1882 Lloyd, Rev. A., Japan.
- 1893 (V.P.) Lucknow, Rt. Rev. Bishop of (Dr. A. Clifford).
- 1876 Lyttelton, Hon. and Rev. A. V., Kimberley, South Africa.
- 1892 (V.P.) Mackenzie River, Rt. Rev. Bishop of (Dr. Reeve).
- 1886 Mackintosh, Rev. A., Honolulu, Hawaiian Islands.

Date of Election.

- 1879 Macnab, Rev. A. W., St. Catharine's, Niagara.
 1861 (V.P.) Madras, Rt. Rev. Bishop of (Dr. Gell).
 1883 (V.P.) Mashonaland, Rt. Rev. Bishop of (Dr. Gaul).
 1872 Mathews, Ven. A. D., Mauritius.
 1876 Maude, Rev. C. B., Kimberley, Griqualand West.
 1891 (V.P.) Mauritius, Rt. Rev. Bishop of (Dr. Walsh).
 1856 Metcalfe, M., Esq., Sydney.
 1870 Midgley, Rev. J., Consular Chaplain, Pernambuco, Brazil.
 1854 (V.P.) Montreal, Rt. Rev. Bishop of (Dr. Bond).
 1881 (V.P.) Moule, Right Rev. Bishop, Mid-China.
 1886 Nairne, Rev. A. K., Coblenz, Germany.
 1876 (V.P.) Nassau, Rt. Rev. Bishop of (Dr. Churton).
 1893 (V.P.) Natal, Rt. Rev. Bishop of (Dr. A. H. Baynes).
 1854 (V.P.) Nelson, Rt. Rev. Bishop of (Dr. Mules).
 1878 (V.P.) Newfoundland, Right Rev. Bishop of (Dr. Jones).
 1886 (V.P.) Niagara, Rt. Rev. Bishop of (Dr. Hamilton).
 1878 (V.P.) Newcastle, Right Rev. Bishop of (Dr. Stanton).
 1892 (V.P.) North Queensland, Rt. Rev. Bishop of (Dr. Barlow).
 1888 (V.P.) Nova Scotia, Rt. Rev. Bishop of (Dr. Courtney).
 1894 (V.P.) Oluwole, Rt. Rev. I., D.D. (Assistant-Bishop of Western Equatorial Africa).
 1862 (V.P.) Ontario, The Most Rev. the Archbishop of (Dr. Lewis).
 1877 Owen, Rev. Frank, Chaplain, Berlin.
 1867 Oxenham, Rev. F. N., Chaplain, Rome.
 1879 Paget, Rev. E. C., 5 Concorde Street, Montreal.
 1886 Peek, Rev. R., Dinard, Ille et Vilaine, France.
 1891 Perry, Rev. G., Harrismith, Orange Free State.
 1895 (V.P.) Perth, Rt. Rev. Bishop of (Dr. Riley).
 1863 Petley, Rev. H.
 1894 (V.P.) Philips, Rt. Rev. C., D.D. (Assistant-Bishop of Western Equatorial Africa).
 1867 Polehampton, Rev. T. S., Chaplain, Oporto.
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 1880 Relton, C. J., Esq., Rio de Janeiro, Brazil.
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 1890 (V.P.) Rockhampton, Rt. Rev. Bp. of (Dr. Dawes).
 1893 Roe, Ven. Archdeacon, I ennoxville, Quebec.
 1865 (V.P.) Rupertsland, The Most Rev. the Archbishop of (Dr. Machray).
 1883 (V.P.) Saskatchewan and Calgary, Rt. Rev. Bishop of (Dr. Pinkham).
 1881 (V.P.) Scott, Right Rev. Bishop, Peking, N. China.

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 1873 Skinner, Rev. R., British Chaplain, Cologne.
 1880 Smith, Rev. Wharton B., Grahamstown.
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LONDON

REPORT

OF THE YEAR

1894

OF

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS :

Incorporated by Royal Charter A.D. 1701

(Supplemental Charter granted A.D. 1882)

FOR THE RECEIVING, MANAGING, AND DISPOSING OF FUNDS CONTRIBUTED FOR
THE RELIGIOUS INSTRUCTION OF THE QUEEN'S SUBJECTS

BEYOND THE SEAS ;

FOR THE MAINTENANCE OF CLERGYMEN IN THE PLANTATIONS, COLONIES
AND FACTORIES OF GREAT BRITAIN,

AND FOR THE PROPAGATION OF THE GOSPEL IN THOSE PARTS.

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NEWS FROM THE MISSIONS.

8 pp. 8vo. published gratuitously on February 1, May 1, August 1, and November 1.

THE GRAIN OF MUSTARD SEED,

One Penny Monthly, is the organ of the Ladies' Association for the Promotion of Female Education among the Heathen, and may be obtained through a Bookseller from the Publishers, WELLS GARDNER, DARTON, & Co., 2 Paternoster Buildings, E.C.

(Reprinted from the *GUARDIAN* of January 16, 1895.)

The volume of the *Mission Field* (Bell and Sons) for 1894 is an extremely pretty as well as interesting publication. It is full of material drawn from the ends of the earth, and gives a wonderful picture of the extent and variety of the operations of the S.P.G. The newest and the oldest Missions equally find their place in it. Last year all the world was looking to South Africa and Matabeleland; now our whole attention is concentrated on China and Japan. Both regions are illustrated and described in this volume, for in both the S.P.G. has been active in endeavouring to make the Kingdom of Heaven co-extensive with the advance of civilisation and the progress of geographical knowledge and political interest. But the introduction of new fields is never allowed to supersede our interest in the old. The familiar story of India in its many aspects, of Melanesia and New Zealand, of our own emigrants in the Australian bush, or the forests and ranches and gold minings of North-West America, is once more brought before us. Everywhere there is the same picture of ceaseless activity, the same prospect of freshly opening doors, the same eager cry for qualified men and women to take advantage of them. All this the *Mission Field* sets vividly before us. No one can open it without being drawn on to read further; no one can read much without feeling a strong desire to help in a work so full of interest and so greatly needing help. All that is needed to kindle missionary zeal is a real knowledge of missionary work; and this knowledge is here supplied in the most attractive form.

The subject is one which is always found to have an especial interest for young people; and these are not neglected by the S.P.G. The *Gospel Missionary* for 1894 is, if anything, even a prettier book than the *Mission Field*, more full of striking illustrations and interesting narrative. It adopts the excellent plan of giving a continuous history of some one Mission, along with the fragments of various information which it culls from all parts of the world. Last year the history thus chosen was that of Mashonaland. It is told from the very beginning, when, in the year 1888, Bishop Knight-Bruce, then Bishop of Bloemfontein, made his pioneer journey through the unknown lands extending from the northern boundary of his diocese to the Zambesi. It is carried on through the war—of which there are many and effective illustrations—and ends with the sad news of the compulsory retirement of the Bishop, broken down by toil, hardship, and anxiety. But the work which he has started prospers, and Mashonaland is definitely annexed to the English Church. The subject taken up in the new series of the *Gospel Missionary*, which begins this year, is “The Story of the Mission to Corea.” No story can be more interesting at the present moment, and we hope our young friends will take the opportunity of following it up in detail.

Another publication, intended to interest even a younger age, is the *Children of the Church Magazine*, published monthly for a halfpenny. The number for January contains an address from the Bishop of Durham, and some amusing recollections of a Japanese schoolboy. It is a very pretty little pamphlet of eight pages.

(Reprinted from the *CHURCH IN THE WEST* of January 5, 1895.)

S.P.G. PUBLICATIONS.—The new numbers of the *Mission Field*, the *Gospel Missionary*, and the *Children of the Church* for January are to hand, and parish priests and Churchpeople must be very hard to please indeed if these periodicals do not now satisfy them. The printing, paper, the illustrations, and reading matter are now worthy of the great Society whose cause they are designed to advance. The *Gospel Missionary* is now enlarged to sixteen pages, with a rise in price to a penny, but with a drop to a halfpenny if twenty copies are taken. The grading of the literature is completed by making the *Children of the Church*.

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HEREFORD ... }
LICHFIELD
LINCOLN	<i>Lincoln</i>	Rev. Prebendary Staffurth, Freiston Priory, Boston	1884
	<i>Stow</i>	Rev. A. E. Moore, Messingham, Brigg	1882
LIVERPOOL	Rev. J. F. Hocter, Maghull, Liverpool	1886
LLANDAFF	Rev. T. Lloyd Williams, Wrexham	1884
LONDON	Rev. H. Rowley, 19 Delahay St., Westminster, S.W.	1873
MANCHESTER	Rev. J. Dart, D.O.L., Higher Broughton, Manchester	1885
NEWCASTLE	Rev. W. R. Finch, Rennington, Alnwick	1893
NORWICH	<i>Norwich & Norfolk</i>	Rev. N. P. Gepp, Great Witchingham, Norwich ...	1892
	<i>Suffolk</i>	Rev. J. H. Hocking, Copdock, Ipswich	1890
OXFORD	<i>Oxford</i>	Rev. H. Barter, Shipton, Chipping Norton	1875
	<i>Berks</i>	Rev. P. H. Ditchfield, Barkham, Wokingham ...	1890
	<i>Buckingham</i>	Rev. E. Templeman, Pitchcott, Aylesbury	1891
PETERBOROUGH	Rev. A. H. Wright, Bedford	1889
RIPON	<i>Craven</i>	Rev. Canon Bullock, Holy Trinity, Leeds	1893
	<i>Richmond</i>	Rev. H. Rimington, Bellerby, Leyburn, R.S.O., Yorks.	1894
ROCHESTER	<i>Rochester</i>	Rev. H. Rowley, 19 Delahay St., Westminster, S.W.	1878
	<i>Kingston-on-Thames</i>	¶ Rev. Canon G. E. Jelf, Precincts, Rochester ...	1894
	<i>Southwark</i>	Rev. G. E. Belcher, Chaldon, Caterham	1894
ST. ALBANS	<i>St. Albans</i>	Rev. F. H. Hodgson, Little Gaddesden, Berkhamstead	1893
	<i>Colchester</i>	Rev. A. J. Law, Shalford, Braintree	1894
	<i>Essex</i>	Rev. H. Hayes, Canvey Island, S. Benfleet	1893
SALISBURY	<i>Salisbury</i>	Rev. C. L. Sanders, Charlton Vicarage, Salisbury ...	1894
	<i>Wills</i>	Rev. E. H. Goddard, Olyffe Pypard, Wootton Bassett	1886
	<i>Dorset</i>	Rev. F. Phipps, Frome Vauchurch, Dorchester ...	1891
ST. ASAPH
ST. DAVID'S ... }	...	Rev. T. Lloyd Williams, Wrexham	1884
SODOR & MAN	Rev. J. Kewley, Kirk Arbory, Ballabeg, Isle of Man	1893
SOUTHWELL ...	<i>Derby</i>	Rev. F. Calder, Wingerworth, Chesterfield	1881
	<i>Nottingham</i>	Rev. F. Boag, S. Alban's, Sneinton, Notts	1890
TRURO	Rev. T. Flavell, Hill Park Crescent, Plymouth ...	1894
WAKEFIELD	Rev. W. Davenport, Coley V., Halifax	1892
WINCHESTER ...	<i>Winchester</i>
	<i>Isle of Wight</i>	Rev. J. J. Curling, Hamble Vicarage, Southampton	1895
	<i>Surrey</i>
WORCESTER	<i>Worcester</i>	Rev. B. H. Sheppard, S. Stephen's, Worcester ...	1886
	<i>Coventry</i>	Rev. J. Adams, Offchurch, Leamington	1889
	<i>Birmingham</i>	Rev. J. Jones, The Quinton, Birmingham	1891
YORK	<i>York</i>	Rev. W. H. Jackson, Thorp-Arch, Boston Spa, R.S.O.	1893
	<i>Sheffield</i>	Rev. H. S. Watkins, Treeton, Rotherham	1893
	<i>East Riding</i>	Rev. B. E. Wake, Millington, Pocklington	1894
	<i>Cleveland</i>	Rev. H. C. Holmes, Birkby, Northallerton	1893
IRELAND	Rev. H. Vere White, 8 Dawson Street, Dublin ...	1894
SCOTLAND—
<i>Moray & Ross</i>
<i>Glasgow</i>	¶ Rev. J. Trew, St. John's, Greenock, N.B.	1882
<i>Argyll & the Isles</i>
<i>Edinburgh</i>
<i>St. Andrew's</i>	¶ Rev. L. Tuttiett, St. Andrew's, N.B.	1882
<i>Brechin, Aberdeen</i>
THE BRITISH ARMY	¶ Rev. C. A. Solbé, Tower of London, E.C.	1893



REPORT FOR THE YEAR 1894.

THE Society's Income in the year now under review from all sources was as follows:—

COLLECTIONS, SUBSCRIPTIONS,

AND DONATIONS :	£	s.	d.	£	s.	d.
General Fund .	80,232	12	3			
Special Funds .	12,043	5	8			
				92,275	17	11

LEGACIES :

General Fund .	19,913	3	2			
Special Funds .	810	0	0			
				20,723	3	2

RENTS, DIVIDENDS, &c. :

General Fund .	4,407	2	5			
Special Funds .	4,920	17	10			
				9,328	0	3

Gross Income of } the Society }	£122,327	1	4
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A comparison with the similar statement made last year (*see* p. 187) will show that, while the gross income of the Society increased in 1894 by £9,248, it is to the capricious item of legacies that such increase must be credited. In the Report for 1893 it was stated that, spite of the enormous efforts made for the maintenance of the Church's Schools and for the protection of her endowments, the Society had received in voluntary gifts more by £1,100 than in 1892. Those efforts have been continued in 1894 with still more vigour, and still larger sums have been raised for the purposes mentioned. These and other circumstances have operated in the past year in the direction of diverting money from the

Society's treasury, and it would not be a matter of surprise, however much it might be of disappointment, if the General Fund had received less under the head of collections, subscriptions, and donations from the Churches of England and Wales than in the previous year. Such, however, is not the case. While the total of such receipts fall below the level of 1893 by £949, it is not from the Parochial Associations that the deficiency has come; and this is of interest as showing that the Society's Home Organisation has not failed. As a matter of fact, while 13 dioceses have fallen away to the extent of £1,829, 21 dioceses have increased by £3,016. The actual difference in either direction has not in any case been very large—a decrease of £990 in one diocese arises from a donation in 1893 of £1,000; the increase in another diocese of £537 is accounted for by a gift of £500 in 1894. The Office List received in 1893 a donation of £2,500, and, as no such munificent gift was repeated in 1894, there is a deficiency in that quarter of £2,067. For the total decrease on the first item of the General Fund (£949), the Domestic and Foreign Missionary Society of Canada is responsible to the extent of £540, as well as for £300 under the item of Special Funds.

The Standing Committee has now reorganised its Sub-Committee on Home Organisation, and it is hoped that under its management greater results will follow. It is a large body, every diocese being represented on it, and its duty will be to deal with the Society's Home Work throughout the country, to select Organising Secretaries, to hold conferences with those officers from time to time on the progress of their work, to consider all matters relating to deputations, to confer with the committees in the several dioceses as to general organisation, measures for encouraging devotional gatherings for missionary intercession, united efforts in the various rural deaneries with a view to the interchange of pulpits and the lessening of deputation expenses, and the development of clerical and other missionary associations; while the general aim will be to build up a strong organisation from which to direct missionary enthusiasm, and through

which to create a bond of union between the Head Office and every parochial association in the country.

The promise of such efforts cannot, it must be remembered, be realised without the hearty co-operation in the country of those who realise the paramount importance of strengthening the Society's position, and enlarging its resources, in order that it may meet the increasing claims made on its treasury year by year from all parts of the world. There are welcome signs of such recognition. Foremost among them is the formation of Diocesan Committees with the Bishops at their head, according to a scheme which the Society formulated in 1889. The Diocese of Canterbury takes the lead in this matter, and the Archbishop was good enough to give up a day of his fully occupied time to the Annual Festival on October 9, when His Grace preached the sermon in the Cathedral. It is to be hoped that every diocese will follow the example of the Metropolitan See. Thankfully, too, must be noticed the increased activity in other forms through the country; the demands for preachers and speakers, often on a scale which it is impossible to meet; the sustained, and more than sustained, enthusiasm shown at the meeting on November 29, 1894, when by the efforts of the London Junior Clergy Association the two large rooms at Exeter Hall were filled to their utmost limits; the multiplication of Junior Clergy Associations in connection with the Society throughout the country, in great centres of population, Bristol, Liverpool, Exeter, Wales, Sunderland, Carlisle, Leicester, Manchester, Birmingham, South Shields, Newcastle, Stoke-on-Trent, Northampton, Leeds, Blackburn, &c.—surely these are hopeful phenomena.

The Associations of Junior Clergy—each, it is to be hoped, a centre of influence in its own locality—are now federated with the original Association in London. At a meeting held in the Society's House on May 29, 1894, attended by representatives of various Provincial Associations, it was resolved:—

1. That, reserving details for further consideration, the Report of the London J.C.M.A. be adopted, as suggesting a scheme of

work which, with God's blessing, may be reasonably expected to promote the increase and usefulness of the Junior Clergy Missionary Association.

2. That the proposed organisation shall be known provisionally as "The Federation of Junior Clergy Missionary Associations in connection with S.P.G."

It was further agreed that no Association could join the Federation that was not definitely connected with S.P.G. and managed by Junior Clergy (those, that is, who are within twenty years from the date of their ordination to the Diaconate).

The Society has undertaken to issue, through the Honorary Editor, the Rev. F. S. Morgan, a Quarterly Paper of Intercessions and Thanksgivings for the use of the Association and its friends generally.

The Digest of the Society's Records from 1701-1892 continues to win the favourable notice of the press. Three editions having been sold, it has been possible to issue a fourth unabridged edition at 7s. 6d., and the sale has amply satisfied the Society's expectations.

Not less gratifying are the warm commendations of the press on the Society's old Magazines, the *Mission Field* and the *Gospel Missionary* (see page 4). With the year 1895 the latter has been enlarged to 12 pages, with an ornamental cover designed by Sir A. W. Blomfield, A.R.A., F.S.A. A third periodical, the *Children of the Church Magazine*, designed especially for children, has been issued from January 1, as the third of the Society's monthly publications, which are now graduated to suit all readers and various tastes and capacities. These magazines are now works of art, copiously illustrated, and printed in the best style possible.

The *Ladies' Association for the Promotion of Female Education* in the Society's Missions, which for 28 years has carried out its beneficent objects with many blessed results, has lost the services of its Honorary Secretary, Miss L. Bullock, who from its inception has made its welfare the business of her life. Her successor is Mrs. Godfrey Evans, who has a room in the Society's House, where she attends daily.

At the Annual Meeting held on Friday, February

15, 1895, under the presidency of the Archbishop of Canterbury, the surviving non-official Vice-Presidents were re-elected, and the following were elected Vice-Presidents for the ensuing year, viz.: the Right Hon. Lord Leigh, Bishop Evington, of Kiushiu (South Japan), Bishop Tugwell, of Western Equatorial Africa, Bishop Riley, of Perth, W.A., Bishop Green, of Grafton and Armidale, the Ven. Archdeacon Gaul, Bishop-designate of Mashonaland, the Rev. E. A. Anderson, Bishop-elect of Riverina, the Rev. F. Wallis, Bishop-designate of Wellington, the Ven. Archdeacon Williams, Bishop-elect of Waiapu, Bishop Sumner, late Bishop of Guildford, Bishop Knight-Bruce, late Bishop of Mashonaland, the Ven. Archdeacon Thornton, J. M. Clabon, Esq., and the Rev. W. J. Stracey. The Rev. R. S. Hassard was re-elected a member of the Standing Committee, and the following gentlemen were elected to fill the five vacancies in that body, viz.: Sir A. J. Arbuthnot, K.C.S.I., Rev. W. Awdry, Vicar of Amport, Rev. J. H. J. Ellison, Vicar of Windsor, Rev. G. E. Jelf, Canon of Rochester, Rev. F. W. Isaacs, Vicar of St. Thomas', Finsbury Park. In accordance with Bye-law 13, the following elections of Diocesan Representatives were reported at the Annual Meeting:—*Diocese of Chichester*—Rev. Prebendary Codrington, D.D., and Rev. Prebendary Jones. *Durham*—Rev. J. J. Brown and R. K. A. Ellis, Esq. *Hereford*—R. Jasper More, Esq., M.P., and Rev. Canon Palmer. *Lichfield*—Rev. Prebendary Allen and Rev. E. V. Pigot. *Lincoln*—W. Lane Claypon, Esq., and Rev. Precentor Venables. *Llandaff*—Rev. J. T. Harding and Rev. Canon Thompson. *London*—Rev. E. Hoskyns and Rev. Prebendary Snowden. *Newcastle*—Rev. Canon Long and Sir J. W. B. Riddell, Bart. *Norwich*—Rev. Canon De Chair and J. J. Winter, Esq. *St. Alban's*—Archdeacon Lawrance and G. A. Lowndes, Esq. *St. Asaph*—Stanley Leighton, Esq., M.P., and Very Rev. Dean Williams. *Truro*—E. Carlyon, Esq., and Rev. Chancellor Worlledge. *Wakefield*—Rev. F. R. Grenside and Rev. W. Foxley Norris, jun. *Worcester*—A. Baldwin, Esq., M.P., and Rev. the Hon. Canon H. Douglas.

To the many friends, lay and clerical, whose names are given below, the Society, at the Annual Meeting, tendered cordial thanks for services rendered on platforms and in church. Many, no doubt, are omitted who are equally entitled to thanks, but it is hoped that if any such omissions occur they will be attributed to oversight :—

Canon Allen	Rev. A. Haigh	Rev. A. S. Pendleton
Rev. F. S. Alston	Rev. H. C. Hancock	Bishop of Peterborough
Canon Bailey	Rev. J. Hargrave	Rev. G. U. Pope, D.D.
Rev. W. D. Barber	Rev. T. G. Harper	Rev. P. E. Raynor
Bishop Barry	Rev. G. F. Hart	Bishop of Reading
Bishop of Bath & Wells	Rev. S. P. Hendrick	Rev. M. A. Reading
Rev. G. R. Beamish	Rev. J. R. Hill	Rev. F. H. Reichardt
Rev. W. Beck	Rev. A. Hitchins	Rev. Preb. B. Reynolds
Rev. J. H. Bernard	Canon Scott Holland	Rev. A. W. L. Rivett
Bishop of Bloemfontein	Bishop of Honduras	Rev. D. Ruddock
Rev. C. H. Bowly	Rev. H. L. Jackson	Dean of St. Paul's
Rev. W. H. Bray	Rev. J. Jackson	Rev. A. Salmon
Rev. A. Brookes	Canon Jacob	Rev. H. Sandford
Rev. J. A. R. Brookes	Rev. Canon Josa	Rev. C. B. Seifferth
Rev. J. H. Browne	Rev. H. M. Joseph	Bishop Selwyn
Rev. F. C. Burton	Rev. R. S. Kendall	Rev. E. Seymour
Rev. G. B. Childs	Rev. G. Kestell-Cornish	W. E. T. Sharpe, Esq.
Rev. J. W. Coe, D.D.	Rev. A. T. Kirkpatrick	Ven. A. C. Shaw
Rev. J. A. Colbeck	Rev. C. A. Lane	Rev. R. Small
Bishop of Colombo	Rev. H. Lateward	Rev. T. Austin Smith
Earl Compton, M.P.	Rev. W. Leeming	Rev. F. J. J. Smith,
Rev. A. W. F. Cooper	Rev. F. W. Leggatt	D.C.L.
Rev. T. J. Cooper	Rev. E. Lewis	Rev. J. J. Smyth
Rev. W. H. Cooper	Bishop of London	Rev. E. C. Spicer
Rev. Deans Cowan	Rev. J. D. Lord	Earl of Stamford
Bishop Cramer-Roberts	Rev. Joseph Lyon	Lord Stanmore,
Rev. G. Crane	Rev. C. J. Machin	G.C.M.G.
Rev. W. Crompton	Canon G. F. Maclear,	Rev. J. T. Stevenson
Rev. Dr. Croslegh	D.D.	Rev. S. T. Taylor-Tas-
Canon Dart	Rev. J. Manning	well
Rev. S. Daw	Canon A. J. Mason, D.D.	Rev. W. H. Thompson
Rev. L. Dawson	Bishop of Mauritius	Rev. G. H. Tovey
Rev. J. Deacon	Archdeacon F. R.	Rev. M. N. Trollope
Rev. Canon Denton	Michell	Rev. E. B. Trotter
Very Rev. C. L. Dundas	Bishop Mitchinson	Sir C. A. Turner,
Rev. W. Duthie	Rev. C. H. Mockridge,	K.C.I.E.
Rev. G. E. Elliott	D.D.	Archdeacon Wakefield
Rev. A. H. Etty	Bishop of Natal	Archdeacon Watkins
Rev. P. D. Eyre	Rev. M. R. Neligan	Rev. F. W. Webber
Rev. E. Farmer	Bishop of Norwich	Rev. A. Westcott
Rev. D. J. Flynn	Rev. C. P. C. Nugent	Rev. A. J. Wilson
Rev. W. M. Foley	Rev. Dr. A. Osborne	Rev. T. W. Windley
Rev. H. J. Foss	Rev. W. E. Paige	Rev. B. Wonnacott
Rev. Canon French	Rev. H. E. Patton	Rev. E. E. Wood
Rev. R. T. Gardner	Rev. S. W. Payne,	Dean of Worcester
Gen. Sir F. J. Goldsmid,	D.D.	Archdeacon Wynne
C.B., K.C.S.I.		Archbishop of York

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WALES—Nearly three hundred sermons were preached by the Welsh clergy last year in North Wales and the upper part of the Diocese of St. David's, by united movements, on special Sundays, with exchange of pulpits. The expense incurred was under £5. Some of the Honorary Decanal Secretaries deserve special praise for the admirable way in which they worked. The Rev. George Williams for the Oswestry, the Rev. J. Thomas for Dyffryn Clwyd, and the Rev. D. L. Prosser for Llanbadarn deaneries rendered most valuable services.

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Special thanks are also due, and have been cordially offered, to those ladies and gentlemen whose kindness in lending their Drawing Rooms and their Gardens for the purpose of Meetings has been reported to the Office, viz.:—

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The Board of Examiners lost the services of a valued colleague by the death of the Rev. Canon G. H.

Curteis, whose place has been filled in 1895 by the Rev. S. A. Alexander, Reader of the Temple Church. During the year 1894 the Board considered the applications of eleven clergymen and twenty-nine laymen for work abroad, and recommended nine clergymen and twenty-three laymen to the Society. Thirteen of those accepted were from St. Augustine's College, Canterbury, six were graduates, one L.R.C.P., L.R.C.S., and the educational antecedents of the remainder included King's College, London, and Dorchester, Warminster, and Burgh Colleges.

With regard to destinations, they may be distributed thus: Twelve were for Africa, including three for Lebombo; eleven for America and the West Indies, including three for Honduras; five for Asia (four for India and one for North China); and four for Australasia.

The number of Ordained Missionaries, including nine Bishops, on the following lists is 719; that is to say, in Asia, 233; in Africa, 173; in Australia and the Pacific, 18; in North America, 209; in the West Indies, 38; and 39 Chaplains in Europe. Of these 125 are natives labouring in Asia, and 45 in Africa. There are also in the various Missions about 2,900 Lay Teachers, 3,200 Students in the Society's Colleges, and 38,000 children in the Mission Schools in Asia and Africa. Two hundred and thirty-eight persons were elected by ballot and added to the roll of Incorporated Members during the year 1894.

In the Spiritual side of the work, to the portraiture of which the rest of these pages is dedicated, there is the usual story of difficulty and progress, of fears and hopes, and throughout all, we trust, lack neither of Christian faith nor of Christian steadfastness; while in the ever-changing conditions of the countries with which we are brought in touch, we see how the field opens, the horizons widen, and the crooked paths are made straight for the feet of those who will tread them as Messengers of the Everlasting Gospel. And first as to hindrances and anxieties. It is many years since wars have filled so large a place in the story of Missions as

in the past year. In the Far East we see two nations, for whose evangelisation we are labouring, engaged in terrible conflict. While for Japan we share the anxieties of the Church Missionary Society and of our Sister Church in America; in Corea and in North China and in Manchuria all the Missions of the Church are of our own founding, and naturally they have for the Society and its supporters a very profound interest. Amid our anxieties for the members of the Missions we have had no word of quail from any of them; and so we commend them to His keeping Whose work they are endeavouring to do, and pray that they may have special gifts in the time of special need—wisdom, courage, patience. Then in the island of Madagascar, where again the Mission is in a very special sense our own, the French invasion must stop the work of the Church and imperil its immediate prospects. Here, as in the East, no word of fear has come from our brethren, and the Rev. J. Coles (*see* p. 120), who bore himself heroically in the invasion of 1883, writes of the landing of the French troops with perfect calmness, and mentions that many of the soldiers, who have taken part in both invasions, are his good and old friends. Once more in the infant Diocese of Lebombo, where everything has yet to have a beginning, the good Bishop finds himself arrested at the very outset by a Kafir rising. From Lebombo, our youngest diocese, to Newfoundland, our oldest colony, is a long step, but here again the Church shares in the general paralysis of the island, brought about by the cessation of the whole banking business and therewith for a time the whole trade of the colony.

How these trials—of war, with its inseparable train of ills—of commerce paralysed and credit lost—will make themselves felt in the future it is bootless to forecast. The ultimate issues of all these ills are in the hands of God, and will, we trust, be made conducive to the extension of His Kingdom, the spread of His Gospel, the establishment of Peace among the Nations, the elevation of commerce, the recognition of higher morality. Such a war as that which is being carried on in the Chinese seas will issue in consequences far beyond the settlements

*Tamatave
Madagascar*

Africa

Japan

of treaties, boundaries, indemnities, which are the work of diplomatists when the sword has been sheathed; it must have great and at present unknown results in the formation of national characters: it may generate hate, revenge, ambition, pride; it may lower the ideals of life and darken myriads of souls. It is clear that Bishop Bickersteth, though he writes hopefully (p. 78), foresees the possibility of these ills. But on the other hand it may be that, as nature renews land laid waste by volcanic outburst, and gives a reward more bounteous than before to those who toil, so this conflict of nations not yet knowing God may involve such a moral upheaval in them as may provide a soil in the hearts of men for a rich sowing of His Word and His Grace. And in whose hands will rest whether it is to be so or not? In His, of course, but in human hands as well, and surely in none so much as ours. It is spiritual force—it is what has to do with mind, temper, character, and soul—it is the Holy Ghost whose mighty power will be engaged. We know that the Holy Spirit is given in answer to intercession, and the issue must in no small degree therefore be in our hands, which should be lifted up in prayer.

But there are brighter scenes. In the last Report the Society's young Mission to Mashonaland was the scene of war which threatened to sweep away all the fair and hopeful visions which the labours of Bishop Knight-Bruce encouraged. That land is now in the enjoyment of peacefulness such as it probably has never known under its old conditions. Matabeleland is also in the same state of quietness. Dr. Jameson, speaking in the presence of H.R.H. the Prince of Wales in the Imperial Institute on Jan. 28, 1895, said of Buluwayo, the capital of Matabeleland:—

“When I left Matabeleland last August we had been in occupation of the country only nine months, and it then contained over 100 well-built brick houses, with a population of 1,900 whites in the town and 600 of our recent Matabele enemies outside making the bricks for those houses—a quiet and peaceable body of citizens.”

“The size of the new territory” (*i.e.* of Mashonaland and Matabeleland) said a writer in the *Times* on the following day, “is nearly as large as Europe, and the great plateau, with an area of twelve

hundred by five hundred miles, is reputed to enjoy a climate where white men can not only live, but where white men can make their homes and bring up their children. Railways, roads, and telegraphs have all made rapid progress, and promise to advance yet more rapidly in the future. Such is the country, we are told, which Mr. Rhodes and Dr. Jameson have opened up to their fellow-countrymen, as a market for those who remain at home, as itself a home for those who venture to settle there."

Allowing for the sanguine temper essential to all who aim at accomplishing tasks so gigantic, the fact confronts us that for this great territory, "nearly as large as Europe," and offering such facilities for colonisation, the English Church and the Daughter Church in S. Africa have enormous responsibilities. Each must bear its share, and the larger falls on the younger. If the South African Church is to justify its title, it must cease to look to England as it has done. Three-quarters of a century have elapsed since the Society was the means of sending the first missionary to South Africa, and it can now look with thankfulness at nine dioceses lying between Capetown and the Zambesi as the results of its efforts, its bounty, and its prayers. These dioceses are in very widely different stages of growth, and the opening of "regions beyond," but still on their own confines, seems to be a challenge to them to prove that the Church has not only taken root, but is putting forth branches and proving that it is no longer an exotic growth.

We see signs of this in Basutoland, in Kaffraria, and in Zululand; but these are in themselves comparatively new openings. For older Churches there come times of testing. Such a time has now come in South Africa, and we cannot think that that Church, with all its traditions, will fail.

From the same continent there comes another signal encouragement, the happy drawing together of brethren, long parted, under the wise and gentle influence of Bishop Baynes, who now, with general approval—signifying, we hope, a general desire to bury past differences—assumes the old title of Bishop of Natal.

It is only the superficial observers of Missions and

the beneficent results that follow from their prosecution, who are tempted to murmur and lose heart. Now, as in the centuries that are behind us, the Kingdom of God cometh not with observation; the seed grows secretly.

In the following pages there are recorded signs of increase, new sproutings of the seed sown, fruit-promising blossoms, earnest of rich harvests in all parts of the world. The story of our new venture in Kashmir, where a young Mohammedan convert goes back to his own country to persuade those of his own household, and prepares the way for the ordained priest, who in his turn is received by the Hindu Maharaja and assured of full liberty to preach and teach, and is followed by the Bishop of Lahore, who lays hands on the converts that they may receive the Holy Ghost (pages 46–8); the Christian village of Kottadankada, in Tinnevely, heathen four years ago, and now transformed and become a smiling contrast to the sullen heathenism around (page 65); the Kol catechist labouring without fee in Assam for the conversion of his brethren (page 42); the voluntary efforts of the Christian young men for the conversion of their friends at Trichinopoly (page 61); the natural expansion of the Church in Assam (page 42) and in the Transvaal (page 114); the Zulu polygamist and his wives agreeing to lead lives of higher morality and becoming catechumens (page 109); the girl Nomagwala (*Mission Field* for November and December, 1894), clinging with the spirit of a Confessor to the little of Christianity which she knew, spite of cruel scourging and persecution; the Malagazy building their own churches and restoring those destroyed by a hurricane, without thought of what could be got from England (pages 120–3); the increasing desire of the people in the Telugu district for the privileges of the Church; the constant enlargement of the famous Mission at Nazareth—these surely condemn in the strongest terms the first murmur of disappointment. And other tokens there are of growth more secret, of influences that require time in which to take definite shape—as, for example, the daily tilling of the soil of Moslem pride and Hindu prejudice by faithful

and able men in India (pages 54-7); the influence spread far and wide over Hindostan wherever the old pupils, with something of the *esprit de corps* of an English public school man, of Tanjore College, or Trichinopoly College, or St. John's College, Rangoon, are dispersed in the order of their duties.

And in our colonies, too—especially, as we should expect and hope to find, in those which no longer need our care (to whose number additions must soon be made—we see the Church doing her work on her own system, giving signs of her fulness of stature by, *e.g.*, holding her Church Congress at Hobart, filling up her vacant sees in Australia and Africa from the ranks of her own priesthood, giving heed to her Schools of the Prophets, showing increasing care for the immigrant, the poor, the fallen, and the sinful.

The Venerable Archdeacon Maples, who has laboured in Central Africa for nearly twenty years, has accepted the call to devote his long experience to the higher position of Bishop of Nyasaland, and at present no successor to the lamented Bishop Smythies at Zanzibar has been chosen. The great need of a Bishop in Southern India, which has remained unsatisfied for long from causes which need not now be mentioned, is likely at no distant time to be met. The Diocese of New Westminster mourns its first Bishop. The Rev. J. H. Pownall has been the first of our Missionary band in Corea to enter into rest. Three young clergymen in Trinidad in less than as many months died of fever, and the Mission at Delhi will long remember the sweet gentleness and ever-ready generosity of the Rev. A. C. Maitland, the companion so long of the Rev. R. R. Winter, the friend of all his colleagues, the munificent supporter of the whole work in Delhi.

Friends and helpers at home have been taken from us: Lord Basing, who in his Hampshire home was always ready to take his share in promoting the Society's objects; the late Bishop of Colchester, who never refused a call to work and speak for the Society; General Maclagan, who devoted the leisure of his old age, earned so well by distinguished service in India, to

every form of work for the Church at home and abroad ; and the Rev. Brymer Belcher, who alike in the London parish which he served for thirty-eight years, and in the quiet Sussex parish where his later years were spent, retained to old age the vigour and enthusiasm of youth, and was always ready to promote the cause of Missions in all parts of the world. All is done well and in love by our Lord. But for every gap made in the front ranks of the Church militant there should be many aspirants, attracted by the joys which are set before us, and the love of the Captain of our Salvation.

While we deplore the removal of these and other deceased colleagues, and thank God for their example, let us see to it that there never shall be wanting a succession of men of like spirit to carry on the work of spreading the Gospel in all the remote parts of the world. We would not be of those who demand results such as follow on the sowing of annuals, which quickly bring forth flowers and pass away. We know that we are bearing good seed, of which the harvests will be in the future and in eternity. Let us strive to do our work in the patient spirit of the Psalmist's prayer, "Shew Thy servants Thy work and their children Thy Glory."

I. ASIA.

There are in Asia Nineteen Dioceses, of which, at the present date, the following are the Bishops:—

Province of India and Ceylon.

Calcutta, founded 1814. Most Rev. E. R. Johnson, D.D., Metropolitan, 1876. *Commissary in England*—Ven. Archdeacon Atlay, Willesden, N.W.

Chhota Nagpur, founded 1890. Right Rev. J. C. Whitley, B.A., 1890. *Commissary in England*—Rev. W. S. Shuttleworth, St. Mary's Vicarage, Wandsworth Common, S.W.

Lahore, founded 1877. Right Rev. H. J. Matthew, D.D., 1888. *Commissaries in England*—Rev. W. C. Furneaux, Leamington; Rev. R. G. Matthew, St. Michael's Vicarage, Wigan.

Lucknow, founded 1893. Right Rev. A. Clifford, 1893. *Commissary in England*—Rev. J. Stephenson, Boston, Lincolnshire.

Rangoon, founded 1877. Right Rev. J. M. Strachan, M.D., D.D., 1882. *Commissary in England*—Rev. G. C. White, Nursling Rectory, Southampton.

Madras, founded 1835. Right Rev. F. Gell, D.D., 1861.

Travancore and Cochin, founded 1879. Right Rev. E. Noel Hodges, D.D., 1890.

Bombay, founded 1837. Right Rev. L. G. Mylne, D.D., 1876. *Commissary in England*—Hon. and Rev. A. T. Lyttelton, Eccles Vicarage, Manchester.

Colombo, founded 1845. Right Rev. R. S. Copleston, D.D., 1875. *Commissary in England*—Rev. E. F. Miller, The Knoll, Woburn Sands.

Singapore, Labuan, and Sarawak, founded 1855. Right Rev. G. F. Hose, D.D., 1881. *Commissary in England*—Rev. Prebendary Shelford, St. Mary's, Stoke Newington, N.

Mid-China, founded 1872. Right Rev. G. E. Moule, D.D., 1880.

North China, founded 1880. Right Rev. C. P. Scott, D.D., 1880. *Commissary in England*—Rev. Canon Scott, St. John's Vicarage, Leeds.

Victoria (China), founded 1849. Right Rev. J. S. Burdon, D.D., 1874.

Japan, founded 1883. Right Rev. E. Bickersteth, D.D., 1886. *Commissaries in England*—Rev. S. Bickersteth, Vicarage, Lewisham, Kent; Rev. Canon Stanton, Trinity College, Cambridge; and Rev. R. L. Ottley, Christ Church, Oxford.

Kiushiu (South Japan), founded 1894. Right Rev. H. Evington, M.A., 1894.

Corea, founded 1889. Right Rev. C. J. Corfe, D.D., 1889. *Commissary in England*—Rev. C. E. Brooke, Vassall Road, Brixton, S.W.

Jerusalem, founded 1841. Right Rev. G. F. P. Blyth, D.D., 1887. *Commissaries in England*—Rev. W. Sadler, Dembleby Rectory, Folkingham (for Palestine); Rev. Canon Scarth, Bearstead Vicarage, Maidstone (for Egypt); Rev. H. B. Ottley, Vicarage, Eastbourne (for Syria and Cyprus).

Independent Dioceses.

Missionary Bishoprics founded by the Church of the United States:—

Tokyo (*formerly Yedo*), founded 1874. Right Rev. J. McKim, D.D., 1893.

Shanghai and the Valley of the Yangtse River, founded 1844. Right Rev. F. R. Graves, D.D., 1893.

The Society in May 1894 voted the following grants to the amount of £46,396 for the year 1895:—Calcutta, £3,238; Lucknow, £2,770; Chhota Nagpur, £2,755; Lahore, £3,344; Rangoon, £5,285; Madras, £14,420; Bombay, £5,518; Colombo, £1,200; Singapore, &c., £3,796; North China, £985; Japan, £2,935. Corea, £150 (in addition to a previous grant of £1,500 a year).

The following contributions to the Society's funds were received by the Treasurers on account of 1894: Victoria, Hong Kong, £1. 15s. 7d.; North China, £3; Japan, £2. 10s.

LIST OF THE MISSIONARIES, STATIONS, &c., IN THE DIOCESES
IN ASIA ASSISTED BY THE SOCIETY.

Calcutta.

Names	Stations	Names—(continued)	Stations
*Bhuttacharga, B. 1882	Howrah 1833	Rainsford, M., M.A. 1891	Tezporc 1863
*Chand, Tara..... 1863	Ajmere 1886		
*Dey, G. C. 1875	Mograhah 1851		
Endle, Sidney 1864	Tezporc 1863		
*Ghose, B. C. 1875	Calcutta 1840		
*Ghose, M. L. 1894	Calcutta 1840		
*Gupta, R. K. 1890	Barripore 1829		
*Mukerji, P. M. ... 1880	St. Saviour's, Calcutta 1840		
		Bishop's College, Calcutta. (1820.)	
		<i>Principal</i> —Whitehead, H., M.A., 1883.	
		<i>Tutors</i> —Lloyd, O., Esq., B.A., 1890; Wheeler, E. M., Esq., B.A.; Chippendale, J. W., Esq., B.A.	
		<i>Bursar</i> —J. C. Choudhury, Esq.	
<i>Retired Missionaries</i> —Rev. J. W. Coe, Rev. B. C. *Choudhury, Rev. P. L. N. *Mitter, Rev. K. M. *Nath.			
Connected with the Ladies' Association —Calcutta: Miss Ghose.			

* Native Clergymen.

Statistics of the S.P.G. Missions in the Diocese of Calcutta for 1893-94.

STATIONS	Missionaries	Villages	Churches	Chapels	Catechists	Readers	Baptism of Converts	Baptism of Children of Christians	No. of Baptized Persons	Communi-cants	Number Confirmed	Catechu-mens	Marriages	Number Buried	Amount raised Locally					
															From European Sources			From Native Sources		
															Rs.	As.	P.	Rs.	As.	P.
Tezporc	1	23	2	1	2	2	...	30	490	92	98	25	6	10	1504	1	3	226	5	0
Attabari	1	36	2	2	4	...	100	90	1130	500	195	23	23	20	288	0	0	312	10	6
Jubbulpore .....	...	...	...	...	1	...	2	1	39	24	...	...	2	...	75	12	0	10	0	?
Ajmere	1	...	1	...	1	1	4	8	117	34	...	...	1	3	341	9	4	347	4	0
Silchar	1	6	...	2	2	...	12	26	339	150	...	2	10	15	276	0	0	80	0	0
Runepore .....	...	3	1	...	1	...	...	...	39	11	...	4	2	...	...	...	...	...	...	...
Sunderbuns and Mogra Hat	2	43	2	12	...	10	...	60	1599	627	...	...	6	7	...	...	...	90	13	9
Tallygunge and Jhangra	2	82	2	20	1	18	...	122	2500	1256	...	72	10	43	...	...	...	322	6	0
CALCUTTA—																				
St. Saviour's, Bengali	1	9	...	1	...	1	1	3	250	90	1	...	2	3	...	...	...	45	6	9
„ Hindustani	1	9	1	...	1	...	1	5	200	90	1	...	2	3	444	0	0	72	7	3
„ Tamil .....	...	6	...	1	1	...	...	5	150	80	1	6	...	2	...	...	...	81	6	?
Howrah	1	9	...	1	...	1	...	2	89	51	1	2	1	...	192	0	0	125	12	9
Biskati .....	...	3	...	1	...	1	...	2	67	29	...	...	1	2	...	...	...	...	...	...
Geonkhalli .....	...	3	...	1	1	...	...	3	94	47	...	...	3	...	...	...	...	31	12	6
Total	11	232	11	42	15	34	120	357	7103	3081	297	134	69	108	3721	6	7	1746	5	9

Statistics of S.P.G. Schools in the Diocese of Calcutta, 1893-4.

MISSION STATIONS	Schools					Teachers		Pupils				
	Boys' Boarding	Girls' Boarding	Boys' Day	Girls' Day	Mixed	Masters	Mistresses	Christian Boys	Christian Girls	Non-Christian Boys	Non-Christian Girls	Total
Tezpur	1	...	17	...	5	22	...	31	18	319	2	370
Attabari .....	...	...	...	...	1	1	...	33	8	...	...	41
Ajmere .....	...	...	1	...	...	1	...	2	...	44	...	46
Sunderbuns .....	...	...	22	...	...	30	...	128	...	550	...	678
Calcutta C.B. School	1	...	...	...	...	6	...	110	...	...	...	110
Diocesan Girls' School .....	...	1	3	17	1	1	5	...	70	...	...	90
S. Barnabas, Kidderpore .....	...	...	1	...	...	6	...	26	...	50	...	76
S. Saviour's { Bengali .....	...	...	...	...	1	1	...	38	5	...	...	43
{ Tamil .....	...	...	...	...	1	1	1	31	11	...	...	42
Howrah .....	...	...	1	...	...	8	...	5	...	187	...	192
Total	2	1	45	17	9	77	6	494	112	1150	2	1688

Chhota Nagpur.

Names		Stations		Names		Stations	
<i>European Missionaries :</i>				<i>Native Clergy (cont.)</i>			
Boyd, F. C., B.A.	1887	<i>Ranchi</i>	1869	Tirkey, Nathan ...	1880	<i>Bargari</i>	
Flynn, D. J.	1883	<i>Ranchi</i>	1869	Toti, Athnasius ...	1873	<i>Ramtolya</i>	
Logsdail, A.	1882	<i>Chaibassa</i> ...	1869	Dublin University Mission, working under the S.P.G.			
Lusty, G. H.	1890	<i>Murhu</i>		Chatterton, E., M.A., B.D.	1892	<i>Hazaribagh</i> 1869	
Whitley, E. H., B.A.	1892	<i>Ranchi</i>	1869	Darling, C. W., M.A.	1892		
O'Connor, W., B.A.	1892	<i>Ranchi</i>	1869	Hamilton, G. F., B.A.	1892		
<i>Native Clergy :—</i>				Kennedy, K. W. S., B.A., M.B.	1892		
Arton, Paulus	1880	<i>Jaipur</i>		Murray, J. A., B.A.	1892		
Bodra, Abraham	1880	<i>Katbari</i>		Hearn, Mr. J. G. F., M.B.	1893		
Dhan, Antoni	1875	<i>Dorma</i>		<i>Lady Associates at Hazaribagh, supported by the Ladies' Auxiliary of the Dublin University Mission :</i>			
Dhan, Manmasih	1880	<i>Ranchi</i>		Miss Frances Hassard, 1891; Miss Sydney			
Hembo, Markus	1873	<i>Maranghada</i>		Richardson, 1892; Miss Annie C. Dyer, 1893; Miss			
Jasman, Daniel	1884	<i>Soparom</i>		Laura M. Wickham, 1893; Miss Hester C. Barklie,			
Kachchap, Masihdass ...	1873	<i>Phatlatola</i> ...		1893; Miss G. Frances Finch White, 1893; Miss			
Kachchap, Puranprasad	1875	<i>Kachabari</i> ...		H. A. Beale, 1894.			
Manjan, Markus	1880	<i>Takra</i>					
Morsa, Markus	1875	<i>Itki</i>					
Roba, Khristchitt.	1880	<i>Duru</i>					
Singh Daoud (W. Luther)	1869	<i>Chaibassa</i> ...					
<i>Retired Missionaries</i> —Rev. F. Batsch, Rev. H. Batsch, Rev. F. Bohn, Rev. F. Kruger, Mr. A. Herzog.							

Chhota Nagpur Statistics, September 30, 1894. (Native Offerings, Rs. 1,896.)

PARISH		Villages	Baptized				Communicants			Scholars					Baptized during the year							Catechumens			
			Men	Women	Children	Total	Men	Women	Total	Christian Boys	Heathen Boys	Christian Girls	Heathen Girls	Total	Infants of Christian Parents	From Heathenism	Total	Married	Emigrated	Died	Men	Women	Children	Total	
RANCHI DISTRICT.	Ranchi (a).....	72	520	569	981	2070	497	532	1029	265	56	150	7	478	51	40	91	26	11	31	33	33	58	124	
	Maranghada(b)	103	546	600	983	2129	494	525	1019	72	65	22	...	158	87	35	122	14	8	11	30	51	79	160	
	Ramtolya	30	294	337	498	1129	245	282	527	48	6	16	...	70	39	17	56	13	3	25	6	5	10	21	
	Murhu	57	386	434	656	1476	339	374	713	66	30	14	1	111	36	9	45	31	12	32	8	9	6	23	
	Kachabari.....	36	214	209	334	757	176	182	358	22	2	7	...	31	35	8	43	14	8	15	7	5	11	23	
	Jaipur	47	336	353	494	1183	287	312	599	26	6	...	...	32	48	16	64	8	6	11	10	10	52	72
	Tapkara.....	25	269	301	484	1054	262	287	549	17	12	12	1	42	38	...	38	13	23	9	3	2	15	20	
	Itki (c)	32	221	279	363	863	158	240	438	77	26	20	...	123	30	21	51	17	21	24	8	6	11	2	
	Duru	18	93	109	183	385	86	98	184	20	4	10	...	34	8	21	29	2	11	...	5	6	13	24	
	Lohurdugga ...	24	76	85	139	291	56	60	116	24	43	18	...	85	7	...	7	1	24	7	7	6	4	17	
	Dorma	26	154	192	347	693	144	169	313	27	16	...	...	43	27	8	35	10	2	...	3	4	5	12
	Hazaribagh ...	4	44	45	74	163	41	38	79	29	2	17	...	48	4	...	4	...	...	...	...	...	...	...
	Chaibassa	53	232	261	406	899	185	218	403	62	156	23	1	242	32	51	83	9	20	24	3	10	15	28	
	Katbari	9	70	84	120	274	70	83	153	21	19	7	...	47	14	1	15	2	14	5	1	2	4	7	
Total.....		536	3455	3858	6053	13366	3080	3400	6480	776	443	315	10	1544	456	227	683	160	163	194	124	149	283	556	

(a) includes Jargo, Soparom.

(b) includes Takra.

(c) includes Bargari.

Names	Stations	Names—(continued)	Stations
Crosthwaite, A., B.A. 1894	Cawnpore..... 1833	Höppner, F. H. T.... 1876	Roorkee 1871
*Dutt, R. 1875	Cawnpore..... 1833	Westcott, G. H., M.A. 1889	Cawnpore..... 1833
Hill, J. R. 1863	Banda 1873	Westcott, F., B.A.... 1889	Cawnpore..... 1833

Mr. T. E. Johnson, Roorkee. Catechist Ishaq, Jammu (Kashmir).

Connected with the Ladies' Association.—Cawnpore: Miss Shaw, Miss M. Leach, Miss Higgs, Miss Barty, ¶ Mrs. R. Dutt, Ten Assistant Teachers. Roorkee: ¶ Mrs. Höppner, Miss P. Höppner, Miss E. Höppner. Five Native Teachers.

Statistics of the S.P.G. Missions in the Diocese of Lucknow.

STATIONS	Mission-aries	Villages	Churches	Chapels	Catechists	Readers	Baptisms	Baptism of Children of Christians	No. of Baptized Persons	Communi-cants	Number Confirmed	Catechu-mens	Marriages	Number Buried
Cawnpore	4	4	1	1	8	3	4	11	386	116	33	...	6	24
Banda .....	...	...	1	1	...	...	...	2	15	8	...	...	...	7
Roorkee	1	5	1	2	3	5	16	19	239	90	16	10	1	6
Total.....	5	9	3	4	11	8	20	32	640	214	49	10	7	37

Statistics of S.P.G. Schools in the Diocese of Lucknow.

MISSION STATIONS	Schools					Teachers		Pupils				
	Boys' Boarding	Girls' Boarding	Boys' Day	Girls' Day	Mixed	Masters	Mistresses	Christian Boys	Christian Girls	Non-Christian Boys	Non-Christian Girls	Total
Cawnpore	1	1	6	5	...	42 ^a	16 ^b	39	94	671	139	881
Banda .....	...	...	1	...	...	7	...	...	...	109	...	109
Roorkee	1	...	1	3	1	8	3	62	11	56	79	208
Total	2	1	8	8	1	57	19	101	105	836	218	1198

(a) 14 Christians.

(b) 13 Christians.

Lahore.

Names	Stations	Names—(continued)	Stations
Haig, Arthur, B.A. 1833	Karnaul..... 1875	Cambridge Mission in connection with the Society.	
Papillon, R., B.A. ... 1889	Delhi 1853	Allnutt, S. S., M.A. 1879	Delhi 1853
*Singh, Y. K. 1875	Karnaul..... 1875	Carlyon, H. C., M.A. 1878	Delhi 1853
Williams, T., M.A. 1869	Riwarri..... 1881	Foxley, O., M.A. ... 1893	Delhi 1853
Deceased—Rev. A. C. Maitland, July 22, 1894.		Kelley, W. S., M.A. 1886	Delhi (on furlough) 1853
		Lefroy, G. A., M.A. 1879	Delhi 1853
		Thonger, F. C. F., B.A. 1894	Delhi 1853
		Wright, J. W. T., M.A. 1883	Delhi 1853
		Cunningham, Mr. B. K., B.A. 1893	Delhi 1853
Zanana Missionaries. —Delhi: ¶ Mrs. Winkworth Scott, † Mrs. Davies, † Miss Buchanan, † Miss King, † Miss Coleman, † Miss Swan, Miss L. King, Miss Hooper, Miss Horne, Miss Jex Blake.			
Karnaul: † Miss Cooke, Miss Braddon, † Miss Tucker. Riwarri: ¶ Mrs. Parsons, Miss Parsons, † Miss K. Parsons. Simla: † Miss La Touche, † Miss Limond. Hissar: † Mrs. Aitken, † Miss Heming.			
MEDICAL WORKERS. —Delhi: † Miss Staley. Karnaul: † Miss Müller.			

* Native Clergyman.

† Connected with the Ladies' Association.

¶ Honorary Missionary.

Statistics of S.P.G. and Cambridge Mission in the Diocese of Lahore, 1894.

STATIONS	Missionaries	Outstations	Churches	Chapels	Catechists	Readers	Adults Baptized	Children Baptized	Total of Christians	Communi-cants	Confirmed	Marriages	Burials
Delhi	8	4	1	9	12	18	2	34	551	209	39	9	21
Karnaul	1	...	...	...	...	1	1	3	25	10	2	...	2
Riwarri	1	2	1	...	5	...	...	4	46	18	...	...	...
Rohtak .....	...	2	...	1	4	...	...	...	22	11	...	...	1
Total ...	10	8	2	10	21	19	3	41	644	248	41	9	24

Statistics of S.P.G. and Cambridge Mission Schools in the Diocese of Lahore, 1894.

PLACE	Number of Schools				Total of Schools	No. of Teachers				Number of Pupils				Total of Pupils
	Boarding		Day			Men		Women		Christian		Non-Christian		
	Boys'	Girls'	Boys'	Girls'		Chris- tians	Non-Chris- tians	Chris- tians	Non-Chris- tians	Boys	Girls	Boys	Girls	
Delhi	2	1	15	4	22	*26	31	10	5	70	55	872	143	1,140
Karnaul ...	...	...	...	1	1	...	...	2	...	...	...	...	35	35
Riwarri ...	...	...	...	3	3	...	...	1	2	...	...	...	77	77
Hissar .....	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Simla .....	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total ...	2	1	15	8	26	*26	31	13	7	70	55	872	255	1,252

* These include the 18 Readers already shown in Return I.

Rangoon.

Names		Stations		Names—(continued)		Stations	
Clarke, F. C. P. C.	1892	Moulmein	1859	*Pellako, Thomas ...	1891	Toungoo	1873
Ellis, T.	1890	Rangoon.....	1863	Rickard, T.....	1881	Rangoon.....	1863
Fairclough, J.	1866	Moulmein(sick leave)	1859	Russell, H. DuP. Guy,			
Hackney, J.	1889	Toungoo	1873	M.A. (res) ..	1893	Rangoon.....	1863
*Hline, J. S. S.	1893	Kemmendine.....		Salmon, A.....	1884	Toungoo	1873
*Isaiah, S.	1891	Rangoon.....	1863	*Shway Nyo	1878	Toungoo	1873
Kenny, H.	1892	Toungoo	1873	Stockings, H. M....	1889	Shwebo	1888
*Kristna, J.	1879	Thayat Myo	1867	Sullivan, L. L., M.A.	1891	Shwebo	1888
Marks, Dr. J. E. ...	1863	Rangoon.....	1863	*Tarruah.....	1878	Toungoo	1873
*Martwai.....	1879	Toungoo	1873	*Ter Der, John.....	1893	Toungoo	1873
*Mausaupau, J.	1887	Toungoo	1873	*Tsan Bau, J.....	1884	Mandalay	1869
Nodder, J. H. M....	1887	Akyab.....	1890	Whitehead, G., B.A.	1888	Mandalay	1869

Mr. F. R. Lee, M.A. (resigned)—St. John's College, Rangoon.

Connected with the Ladies' Association.—Rangoon: Miss Fairclough, and Three Native Teachers. Prome: Miss Ingram and Three Native Teachers. Moulmein: Miss Lyster, Mrs. Swop, Miss Redpath, and Two Native Teachers. Shwebo: Miss Edwards and Mrs. Sullivan. Thayet Myo: Miss Smith. Toungoo: ¶Mrs. Salmon, ¶Mrs. Kenny, and Four Native Teachers. The Ladies' Association also makes grants to the S.P.G. Girls' Schools in Rangoon, Moulmein, Toungoo, and Shwebo.

* Native Clergymen.

¶ Honorary Missionaries.

Return of the S.P.G. Missions in the Diocese of Rangoon, 1893-4.

MISSIONS	No. of Villages	Agents			Baptisms during the year			No. of Bapt'zed persons on the last day of the year	No. of Communicants	No. of Un-baptized persons under Christian instruction on the last day of the year
		European Missionaries	Native Pastors	Agents employed as Readers and Teachers	Adults	Children	Total			
								Total		
Rangoon—										
St. John's.....	1	2	...	2	1	19	20	250	110	...
St. Gabriel's (Telugu and Tamil)	3	1	1	11	20	37	57	725	365	32
St. Barnabas' (Poozoondoung) } St. Michael's (Kemendine) }	4	1	...	19	50	62	112	569	390	120
Moulmein—										
St. Augustine's	2	1	...	17	6	11	17	165	62	7
Toungoo—North } South }	57	2	6	76	*	*	*	*	*	*
Thayetmyo—										
St. Andrew's.....	...	...	1	...	2	10	12	2	17	...
Mandalay	3	1	1	9	7	16	23	282	99	14
Shwebo	2	2	...	8	...	8	8	135	30	14
Akyab	3	1	...	1	1	1	2	17	7	13
Pyinmana	1	...	...	3	...	1	1	12	8	...
Total	76	11	9	146	87	165	252	2,157	1,088	200

Return of the S.P.G. Schools in the Diocese of Rangoon, 1893-4.

VILLAGES	No. and description of School					Teachers		Number of Pupils						Total Boys & Girls including Boarders on the last day of the year
	Boarding		Day Schools					Boarders		Day School Boys		Day School Girls		
	Boys	Girls	Boys	Girls	Mixed	Chris- tian	Heathen	Boys	Girls	Chris- tian	Non- Chrstn	Chris- tian	Non- Chrstn	
Rangoon—														
St. John's College	1	...	1	...	...	14	3	350	...	160	190	...	...	700
St. Gabriel's (Tamil and Telugu).....	...	...	1	1	1	9	...	...	...	63	152	...	...	215
Poozoondoung (St. Barnabas) .....	...	1	1	...	1	7	...	2	8	7	158	15	9	199
St. Michael's (Kemendine).....	1	...	1	...	...	4	...	4	...	9	81	...	...	94
Moulmein—														
St. Augustine's	1	1	1	1	...	10	3	26	9	7	165	...	22	229
Toungoo—North	1	1	1	1	35	45	6	120	20	*	*	*	*	*
South	1	...	1	...	1	6	2	7	...	22	83	1	8	121
Mandalay	1	1	...	...	1	5	...	7	13	2	33	...	1	56
Shwebo .....	...	...	1	1	...	5	6	...	...	15	159	...	31	205
Thayetmyo .....	...	...	1	...	...	3	...	...	...	...	2	...	...	2
Akyab .....	...	...	1	...	...	1	2	...	...	...	19	...	...	19
Pyinmana	6	4	10	4	39	109	22	516	50	285	1,042	16	71	1,840
Total														

* Returns not received.

Madrass.

Names	Stations	Names—(continued)	Stations
<i>European Missionaries wholly supported by the Society.</i>		Gnanaolivoo, Joseph 1875	Vepery 1825
Blake, W. H., B.A. 1875	Tanjore 1825	Gnanapragasam, A. 1884	Melaseithalai 1837
Britten, A., B.A. 1883	Nandyal 1882	Gnanapragasam, D. 1867	Ramnad 1837
Darvall, T. E. 1883	Negapatam 1836	Gnanapragasam, N., B.A. 1884	Tanjore 1825
Dodson, T.H., M.A. 1889	Trichinopoly College	Gnanayutham, P. 1879	Ramnad 1837
Downes, H. G. 1888	Erungalore 1825	Gnanayutham, S., B.A. 1894	Telugu Mission 1825
Frost, J. E. L. 1893	Idaiyangudi 1844	Joseph, Jacob ... 1886	Idaiyangudi 1825
Godden, A. J. 1890	Sawyerpuram 1862	Joseph, D. 1879	Idaiyangudi 1844
Inman, A., B.A. ... 1877	Kalsapad 1837	Koilpillay, Y. 1886	Sawyerpuram 1851
Limbrick, A. D. ... 1890	Ramnad 1825	Lazarus, G. 1875	Nangur 1825
Margöschis, A. 1877	Nazareth 1826	Manuel, A. 1886	Pudukotai 1825
Sharrock, J.A., M.A. 1877	Cuddalore 1855	Manuel, N. 1876	Idaiyangudy 1878
Shepherd, R. D. 1883	Mutyalapad 1855	Pakyam, D. 1879	Tuticorin 1825
Vickers, A. B. 1887	Mutyalapad 1825	Perianayagam, Isaac 1884	Ariyalur 1825
Westcott, A., M.A. 1887	Theol. College, Madras, and (Diocesan Secretary) (on furlough)	Pichaimutthu, A... 1887	Nazareth 1844
Wyatt, J. L. 1866	Trichinopoly 1825	Pichaimutthu, G... 1887	Sawyerpuram 1857
<i>Native Clergy partly supported by the Society and partly by the Native Church.</i>		Ponnappen, S. 1887	Nagalapuram 1825
Abraham, Vedanayagam 1886	Kilanjani 1837	Sagaiyam, T. Y. ... 1887	Trichinopoly 1825
Abraham, Visuvasam 1874	Nazareth 1825	Sebagnanam, P. ... 1886	Etaiyapuram 1825
Abraham, S.Y., B.A. 1888	Madras (Theol. Col.) 1825	Sadanantham, Joseph 1886	Paramagudi 1825
Appavoo, J. 1890	Kalsapad 1862	Satthianathan, A. 1890	Trichinopoly 1837
Arumanayagam, G., B.A. 1886	Madras (High Sch., Vepery) 1825	Savarimuttu, S. ... 1887	Ramnad 1857
Arumanayagam, V. 1887	Kulathur 1825	Swamiadian, P. ... 1887	Nagalapuram 1857
Asirvatham, Samuel 1887	Pudukotai 1825	Swamiadian, G. ... 1892	Ramnad 1837
Asirvatham, Satthianadhan 1886	Radhapuram 1845	Samuel, A. 1879	Erungalore 1825
Bakkianadhan, D.S. 1885	Keelakarei 1862	Samuel, R. 1887	Tharuvaikulam ... 1825
Cornelius, S. I. ... 1886	Bangalore 1826	Suviseshamutthu, S. 1879	Vediarapuram 1825
David, S. B. 1887	Cuddalore 1862	Senapati, S. 1887	Tuticorin (Caldwell High School) ... 1878
David, V. 1884	Secunderabad 1862	Swaminadhan, Paranjothy, B.A. 1887	Bellary 1844
Deiriam, Belavendram '90	Mutyalapad 1855	Sebastian, A. 1879	Sawyerpuram 1844
Devapiriam, D. ... 1886	Nagalapuram 1845	Solomon, P. 1884	Chuddergaut 1846
Daniel, Samuel S. 1886	Radhapuram 1825	Theophilus, S. 1879	Salem 1857
Daniel, S. 1886	Idaiyangudy 1862	Vedakan, A. 1885	Rajasingamangalam 1857
Desigacharry, J. ... 1890	Kalsapad 1845	Vedamutthu, S. ... 1865	Nagalapuram 1825
Eleazer, G. 1886	Christianagaram ... 1855	Vedamuthu, J. D., B.A. 1885	Trichinopoly 1846
Gnanabharanam, D. 1893	Mutyalapad 1837	Vedanayagam, D. 1884	Combaconam 1825
Gnanakan, A., B.A. 1894	Ramnad 1825	Visuvasam, J. 1884	Vediarapuram 1825
Gnanakan, C.P., B.A. '87	Tuticorin (Nrml. Sch.) '78	Yesadian, G. 1884	Idaiyangudy 1826
Gnanakan, M. 1863	Christianagaram ... 1882	Yesadian, G. 1884	Erungalore 1826
Gnanamuthu, S. ... 1893	Nandyal 1825	Yesudason, J. 1867	Cuddalore 1825
Gnanamutthu, V. 1876	St. Thomé 1825	Yesudian, M. 1888	Nazareth 1846
Gnanamutthu, S., M.A. 1885	Trichinopoly Coll. 1825	Yesudian, Manuel 1865	Bolarum 1825
Gnanaolivoo, Isaac 1884	Negapatam 1836	Yesudian, S. G. ... 1865	Puthiamputhur 1825
Gnanaolivoo, Jacob, B.A. 1887	Trichinopoly College	Yesudian, V. 1865	Mudalur 1825
Mr. H. Malim, M.A., Trichinopoly; Mr. A. Groves, Madras; Mr. W. E. Rowley, Mr. H. A. Smit, L.R.C.P., L.R.C.S., Nazareth.		Devasagayam, S. (1879), lent to Vellore.	
<i>Retired Missionaries.</i> —Revds. G. Billing, M.A., J. Eleazer, A. Taylor, I. Ignatius, and D. Santhosham.		Samuel, V. (1886), lent to Madura.	
<i>Deceased.</i> —Revds. S. Devasagayam (Feb. 17, 1894), D. Samuel, B.D. (April, 1894).		Pakkianadhan (1882), S., lent to Coimbatore.	
<i>Connected with the Ladies' Association.</i> —Tanjore: Miss Gahan, Four Native Teachers.			
Trichinopoly: ¶ Mrs. Wyatt, Miss Wells, Ten Native Teachers.			
Tuticorin: Miss S. M. Gray, Seven Native Teachers.			
Madras: One Native Teacher.			

Statement of S.P.G. Missions in Madras, 1894.

MISSIONS	Number of Villages	Clergymen	M.D.C. Nat. Cate-chists & Sch'm's	Native Catechists, Readers, and Teachers*	Baptisms during the year			No. of Christians			Communicants	Catechumens			Number of Adults able to read		
					Adults	Children	Total	Adults	Children	Total		Adults	Children	Total	Men	Women	Total
FIRST DIVISION.																	
Tuticorin	21	4	1	8	8	30	38	751	561	1312	469	42	66	108	279	195	474
Idaiyangudi	54	5	1	26	23	74	97	1692	1093	2785	864	112	164	276	563	375	938
Radhapuram	73	2	2	32	30	73	103	1406	910	2316	454	483	489	972	369	142	511
Puthiamputhur...	18	1	2	14	18	41	59	595	472	1067	214	74	67	141	203	55	258
Nagalapuram	119	5	1	27	12	41	53	2271	1165	3436	970	852	709	1561	400	110	510
Mela Seithalai ...	17	1	...	5	4	18	22	408	270	678	153	63	73	133	102	32	134
Eral	4	2	...	2	1	1	2	45	26	71	20	31	15	46	16	2	18
Kulathur	14	1	...	2	1	9	10	239	183	422	99	104	94	198	99	37	136
Taruvaikulam ...	17	1	...	3	8	14	22	203	131	334	103	135	58	193	77	15	92
Nazareth	49	4	8	86	18	173	191	3611	2598	6209	1981	600	455	1055	1289	933	2222
Mudalur	21	1	...	18	3	56	59	1502	1087	2589	641	60	152	212	536	438	974
Christianagaram	27	2	...	34	9	69	78	1546	1129	2675	692	104	136	240	403	250	653
Sawyerpuram	31	3	2	29	10	72	82	1335	1049	2384	663	151	170	321	499	263	762
Pudukotai	29	2	2	14	16	46	62	934	595	1529	497	96	110	206	274	155	429
Ramnad	9	5	...	13	...	32	32	364	309	673	187	29	40	69	106	69	175
Paramagudi	9	1	...	4	1	...	1	177	148	325	67	19	53	72	12	4	16
Kilanjani	32	1	...	8	28	24	52	474	256	730	158	134	119	253	91	31	122
Rajasingaman-galam	26	1	...	9	...	4	4	251	185	436	142	41	42	83	44	17	61
Keelakarai	32	1	1	17	41	43	84	522	428	950	149	214	170	384	73	46	119
Pamban	5	...	1	8	...	7	7	191	163	354	113	1	13	14	80	50	130
Total	607	43	21	359	231	827	1058	18517	12758	31275	8636	3345	3195	6540	5515	3219	8734
SECOND DIVISION.																	
Trichinopoly	11	6	1	39	...	25	25	460	341	801	435	13	10	23	253	231	484
Erungalur	31	4	2	29	3	46	49	646	502	1148	602	6	1	7	226	90	316
Ariyalur	11	1	2	8	...	24	24	308	240	548	296	5	1	6	113	62	175
Salem	4	1	...	...	...	8	8	63	71	134	50	...	...	...	32	21	53
Tanjore	18	4	3	8	...	38	38	510	390	900	545	8	11	19	357	304	661
Vediarpuram	16	1	1	6	2	14	16	156	107	263	156	2	...	2	53	23	76
Combaconam	18	1	...	7	...	14	14	196	132	328	186	4	2	6	48	26	74
Canandagudy and Aneicadu...	10	...	2	15	...	14	14	149	133	282	147	1	...	1	60	33	93
Negapatam	11	2	1	8	2	22	24	296	198	494	284	5	2	7	154	80	234
Nangur-Tranque-bar	49	1	1	15	4	39	43	603	429	1032	524	56	22	78	103	76	179
Total	179	21	13	135	11	244	255	3387	2543	5930	3225	100	49	149	1399	946	2345
THIRD DIVISION.																	
Secunderabad	22	1	1	10	...	13	13	379	210	589	300	...	...	...	167	153	320
Chudderghaut ...	12	1	1	4	2	11	13	169	119	288	168	21	...	21	77	64	141
Bolarum	9	1	...	9	...	13	13	87	60	147	77	2	1	3	40	24	64
Bellary	5	1	...	3	8	21	29	212	146	358	186	15	17	32	78	53	131
Bangalore	3	1	1	9	4	32	36	398	470	868	377	8	...	8	208	198	406
Hosur	2	...	...	6	...	2	2	17	11	28	16	...	...	...	10	5	15
Cuddalore	13	2	7	17	3	10	13	176	147	323	169	...	7	7	86	61	147
Madras } St. Thomé ...	22	3	2	8	...	14	14	302	155	457	275	...	...	...	127	103	230
	17	1	...	8	1	21	22	255	192	447	218	...	...	...	118	102	220
	5	2	1	10	5	30	35	572	315	887	432	6	3	9	240	172	412
Total	110	13	13	84	23	167	190	2567	1825	4392	2218	52	28	80	1151	935	2086
FOURTH DIVISION.																	
Mutyalapad	55	†3	2	45	85	131	216	1756	1106	2862	1201	568	398	966	375	122	497
Kalasapad	76	†4	1	61	211	218	429	2029	1510	3539	1302	968	583	1551	350	198	548
Kurnool-Nandyal	21	1	1	28	68	65	133	363	265	628	96	845	563	1408	66	35	101
Nandyal College	...	2	...	...	...	...	...	21	86	107	56	...	...	...	12	3	15
Total	152	10	4	134	364	414	778	4169	2967	7136	2655	2381	1544	3925	803	358	1161
GRAND TOTAL...	1048	87	51	712	629	1652	2281	28640	20093	48733	16734	5878	4816	10694	8868	5458	14326

* General Native Agents.

† Rev. R. D. Shepherd on Furlough.

‡ Rev. G. F. Hart on Furlough.

Statement of S.P.G. Schools in Madras, 1894.

MISSION COLLEGES AND SCHOOLS	Teachers		Number and Description of Schools					Boarders		Day Boys		Day Girls		Total		
	Europeans and East Indians	Natives		Boys' Boarding Schools	Girls' Boarding Schools	Boys' Day Schools	Girls' Day Schools	Mixed Schools	Boys	Girls	Christians	Heathens and Mohammedans	Christians	Heathens and Mohammedans	Boys	Girls
		Christians	Heathens													
FIRST DIVISION.																
Tuticorin	5	...	...	...	2	3	...	...	19	53	5	74	72	79	
Idaiyangudi	26	...	...	...	6	4	10	36	30	227	244	189	58	507	277
Radhapuram	24	3	1	1	5	2	7	20	25	101	331	48	49	452	122
Puthiamputhur.....	...	13	2	1	1	4	...	6	14	14	53	224	19	16	291	49
Nagalapuram	15	1	1	1	1	...	12	8	12	116	184	85	4	308	101
Mela Seithalai	4	...	...	...	...	...	4	...	...	34	62	4	1	96	5
Eral	2	...	...	...	1	...	1	...	...	4	45	...	2	49	2
Kulathur	2	...	...	1	...	...	1	...	...	8	80	...	5	88	5
Taruvaikulam	3	...	...	...	1	...	2	...	...	34	46	4	1	80	5
Nazareth.....	...	76	8	4	3	11	8	10	223	151	450	248	313	19	921	483
Mudalur	19	...	...	...	8	6	5	...	...	360	123	277	19	483	296
Ohristianagaram	32	...	...	...	13	8	2	...	...	345	300	233	101	645	334
Sawyerpuram.....	...	25	...	...	1	2	...	15	...	20	231	293	110	56	524	186
Pudukotai	13	...	...	1	1	...	8	11	28	112	188	61	22	311	111
Ramnad	10	...	1	1	...	1	3	13	35	31	10	36	47	54	118
Paramagudi	1	...	...	...	...	...	1	...	...	17	...	8	...	17	8
Kilanjani.....	...	5	1	...	...	...	...	5	...	...	34	61	16	3	95	19
Rajasingamangalam	1	2	...	...	...	...	2	...	...	1	72	1	4	73	5
Keelakarai	12	2	...	...	...	...	7	...	...	71	183	19	6	254	25
Pamban	7	...	...	...	...	...	4	...	...	37	95	10	4	132	14
Caldwell High School.....	...	4	...	1	...	...	...	...	55	...	3	27	...	...	85	...
Tuticorin Normal and Branch Schools	17	1	1	...	5	2	...	21	...	94	221	26	25	336	51
Sawyerpuram Lower Second- ary School	5	...	1	...	...	...	...	93	...	20	6	...	...	119	...
Ramnad High School	8	2	...	...	1	...	...	...	...	76	87	...	...	163	...
Total	329	22	11	10	59	33	108	494	315	2478	3183	1464	516	6155	2295
SECOND DIVISION.																
Trichinopoly.....	...	35	8	1	1	1	8	...	76	70	15	196	28	377	287	475
Erungalur	18	5	...	1	8	1	7	3	31	85	283	44	62	371	137
Ariyalur	5	...	...	...	...	1	2	...	...	36	12	20	38	48	58
Tanjore	13	...	1	1	4	...	...	120	49	5	61	56	5	186	110
Vediarpuram	6	1	...	...	1	...	4	...	...	21	62	3	5	83	8
Combaconam.....	...	6	...	...	...	3	...	3	...	...	27	87	5	3	114	8
Canandagudy and Aneicadu	...	11	...	...	...	3	1	5	...	...	47	144	18	48	191	66
Negapatam.....	...	5	...	1	...	1	1	1	5	...	47	20	34	11	72	45
Nangur-Tranquebar.....	...	4	...	1	1	2	...	6	9	6	30	79	18	5	118	29
Trichinopoly College and Branch Schools.....	2	21	33	...	...	8	...	...	...	...	58	1264	...	...	132	...
Tanjore College	1	5	9	...	...	1	...	...	38	...	15	229	...	...	282	...
Do. Branch Schools	15	19	...	...	6	...	...	98	...	70	484	...	...	652	...
Do. Caste Girls' Schools...	...	10	8	...	...	...	6	...	...	...	...	...	10	366	...	376
Total	3	154	83	4	4	38	18	28	349	156	456	2921	236	920	3726	1312
THIRD DIVISION.																
Secunderabad.....	...	6	4	1	1	1	1	...	9	14	20	54	20	5	83	39
Chudderghaut	2	1	1	...	...	...	1	9	...	14	17	5	...	40	5
Bolarum	5	2	...	...	1	...	2	...	...	31	72	13	21	103	34
Bellary.....	...	2	...	...	...	...	...	1	...	...	14	5	14	...	19	14
Bangalore	4	3	...	...	1	1	...	...	...	9	36	39	...	45	39
Hosur	3	2	...	...	2	1	...	...	...	4	62	2	48	66	50
Cuddalore	11	2	1	1	1	1	3	13	11	55	89	24	60	157	95
Madras—St. Thomé	7	...	...	...	...	...	3	...	...	31	111	11	26	142	37
Do. St. John's, Egmore...	...	5	2	...	...	1	...	1	...	...	27	91	11	6	118	17
Do. St. Paul's, Vepery	8	...	2	1	...	1	4	45	4	44	110	44	39	199	87
Cuddalore—L. S. School.....	...	6	...	...	...	1	...	...	4	...	9	77	...	...	90	...
Madras— Theological College	1*	1	...	...	...	1	...	...	...	...	6	...	...	...	6	...
Do. Sullivan's Gardens Sch.	...	5	...	...	...	...	...	1	...	...	17	61	5	11	78	16
Do. Vepery High School	...	9	4	...	...	1	...	...	...	...	90	209	...	...	299	...
Total	1	74	20	5	3	10	5	16	80	29	371	994	188	216	1445	433
FOURTH DIVISION.																
Mutyalapad	41	...	1	1	...	...	36	29	11	315	55	229	10	399	250
Kalasapad	53	...	1	1	...	...	48	38	19	482	117	330	5	637	354
Kurnool-Nandyal	25	...	1	1	1	1	16	15	8	169	16	116	57	200	181
Nandyal—Training College	1	3	6	1	...	1	...	...	78	...	2	32	...	...	112	...
Total.....	1	122	6	4	3	2	1	100	160	38	968	220	675	72	1348	785
GRAND TOTAL.																
	5	679	131	24	20	109	57	252	1083	538	4273	7318	2563	1724	12674	4825

Names		Stations	Names—(continued)		Stations		
*Athawale, N. V. ...	1884	Hubli (Dharwar)...	1889	Lateward, H.	1877	Kamatipura	1839
Browne, E. S.	1887	Ahmadnagar.....	1872	Ledgard, G. (Sec-			
Coles, A. H., B.A....	1893	Ahmadnagar.....	1872	retary)	1863	Bombay	1839
Darby, A.	1893	Ahmadnagar.....	1872	Lord, H. F.....	1881	Kolhapur	1870
*Diago, J. St.	1866	Bombay	1839	Priestley, J. J.	1877	Kolhapur(sick leave)	1870
Gadney, Alfred.....	1872	Dapoli.....	1878	¶ Rivington, C. S. ...	1894	Hubli	1889
Gilder, O.....	1860	Bombay	1839	Taylor, J.	1866	Bombay	1839
King, O.	1881	Ahmadnagar.....	1872				

Mr. Arthur Gatehouse and Mr. R. Spooner, Ahmadnagar.

Connected with the Ladies' Association.—Ahmadnagar: Miss Crommelin, Miss Bailey, Miss Ransome, Four Native Teachers. Bombay: Miss Johannes, ¶ Miss Rowland, Four Assistant Teachers. Dapoli: Miss Ballard, Miss Chislett, Five Native Teachers. Kolapore: Miss Sheperd, ¶ Miss Anson, Miss McGill, Miss F. McGill, Ten Native Teachers.

Statement of S.P.G. Missions in Bombay, 1894.

MISSIONS	Priests	Deacons	Catechists	Readers or Preachers	Number of Christians			Communicants	Confirmed during the Year	Baptisms during the Year			Catechumens		
					Adults	Children	Total			Adults	Children	Total	Adults	Children	Total
Bombay—															
Indo-British	1	...	...	...	150	125	275	60	...	...	7	7	...	...	...
Marathi .....	...	...	1	...	24	5	29	2	...	...	...	...	4	...	4
Kamatipura, Hindustani	1	...	3	...	120	31	151	84	12	7	4	11	25	...	25
" Tamil	1	...	2	...	212	40	252	120	14	6	9	15	9	...	9
Kolhapur	1	...	3	2	53	43	96	45	...	...	4	4	...	...	...
Ahmadnagar—															
Head Quarters and above } Ghauts	2	1	...	1	102	233	335	160	...	8	28	36	8	12	20
Sonai, Shevgao, Districts.....	1	...	5	5	687	1416	2103	271	...	15	28	43	135	54	189
Karegao District	1	1	2	9	765	1022	1787	349	50	12	33	45	78	22	100
Dapoli	1	...	1	...	18	30	48	24	...	...	1	1	1	...	1
Dharwar .....	...	...	...	1	20	17	37	12	...	...	2	2	...	...	...
Hubli	1	...	...	1	48	38	86	35	...	...	8	8	...	...	...
Betgeri .....	...	...	1	...	29	19	48	18	...	...	1	1	...	...	...
Ranebennur .....	...	...	...	...	2	3	5	2	...	...	...	...	...	...	...
Kalhatgi .....	...	...	...	...	2	2	4	1	...	...	...	...	...	...	...
Guledgudd.....	...	...	...	...	7	4	11	...	...	...	...	...	...	...	...
Total	10	2	18	19	2239	3028	5267	1183	76	48	125	173	260	88	348

Statement of S.P.G. Schools in Bombay, 1894.

MISSION STATIONS	Schools		Teachers				Pupils	
	Boarding	Day	Christian		Non-Christian		Christian	Non-Christian
			Masters	Mis-tresses	Masters	Mis-tresses		
Bombay—								
Indo-British.....	1	...	4†	4†	...	...	110	...
Kamatipura, Hindustani (Boys)	...	2	3	...	...	...	1	58
" (Girls)	1	...	1	...	...	...	10	...
" Marathi (Girls)...	...	1	...	2	4	...	...	120
" Tamil .....	...	1	...	1	...	...	...	15
Kolhapur	1	1	...	1	...	...	13	...
Ahmadnagar, Head Quarters								
(Boys)	2	1	6	1	2	...	74	...
(Girls)	1	...	1	7	...	...	105	...
" above Ghats .....	...	4	4	1	...	...	14	46
" Sonai, Shevgao Districts	1	25	28	...	...	...	158	284
" Karegao District ...	2	12	15	2	...	...	131	122
Dapoli	2	4	1	2	10	...	28	263
Betgeri (Gadag) .....	...	2	1	1	...	...	4	75
Total.....	11	53	64	22	16	...	648	983

* Native Clergymen.

¶ Honorary Missionaries.

‡ Including 3 Assistants.

Colombo.

Names		Stations	Names—(continued)		Stations
Beckett, A. E.	1887	<i>Dandugama and Matale</i>	*Jayasekere, O.A.W.	1886	<i>Tangalla</i>
¶Burrows, M.J., M.A.	1890	<i>Kohilawatte</i>	Marks, P.	1866	<i>Trincomalee</i>
*David, O.	1876	<i>Kotahena</i>	*Mendis, F.	1870	<i>Buona Vista</i>
¶*De Silva, J.	1856	<i>Horetuduwa</i>	Riddelsdell, W. S.	1893	<i>Panadura</i>
De Winton, F. H.	1884	<i>Negombo</i>	Wait, H. L.	1893	<i>Batticaloa</i>
*Edirisinghe, F. D.	1871	<i>Matara</i>	*Wikramanayaka H.	1876	<i>Milagraya</i>
St. Thomas' College.					
Read, P., B.A., 1891, Warden.					
Superintendent of Buona Vista Orphanage: Miss Callander.					

Statistics of S.P.G. Missions in the Diocese of Colombo.

STATIONS	Missionaries	Villages	Churches	Chapels	Catechists	Readers	Baptisms during the Year			Number of Christians			Communicants	No. Confirmed in the Year	Catechumens	Marriages	Burials
							Adults	Children	Total	Adults	Children	Total					
Colombo—																	
Mutwal	1	2	1	1	...	...	7	2	9	135	44	179	59	13	16	2	2
Kotahena	1	1	1	...	...	...	...	7	7	...	...	...	40	1	2	1	4
Galkisse .....	...	7	2	1	...	...	4	10	14	198	78	276	106	17	15	4	1
All Saints' Chapel	2	5	1	1	...	1	3	3	6	160	40	200	60	4	3	2	6
Kelani & Kohilawatte	1	5	...	1	1	...	...	5	5	55	16	71	38	...	6	...	3
Horetuduwa .....	...	3	1	1	1	1	1	2	3	60	28	88	31	1	3	2	1
Kalutara	2	7	2	1	1	3	7	15	22	230	200	430	193	28	26	2	3
Galle, Buona Vista...	1	3	1	...	1	...	...	7	7	153	92	245	76	...	7	2	1
Matara	2	5	3	1	1	3	14	18	32	247	169	416	211	13	87	...	5
Batticaloa	1	3	1	...	2	...	1	19	20	†144	90	†234	†83	11	1	1	2
Negombo	1	4	4	1	3	1	7	108	115	950	650	1600	153	...	...	22	29
Matale	1	1	1	...	...	...	10	5	15	70	50	120	60	16	7	2	3
Badulla	1	40	1	1	2	2	13	22	35	220	150	370	153	39	1	4	6
Total.....	14	86	19	9	12	11	67	223	290	2622	1607	4229	1263	143	174	44	66

Statistics of S.P.G. Schools in the Diocese of Colombo.

STATIONS	Schools					Teachers		Pupils				
	Boys' Boarding	Girls' Boarding	Boys' Day	Girls' Day	Mixed	Masters	Mistresses	Christian Boys	Christian Girls	Non-Christian Boys	Non-Christian Girls	Total
St. Thomas' College	1	...	1	...	...	16	...	282	...	55	...	337
Colombo—												
Mutwal .....	...	...	1	...	...	3	...	†50	...	49	...	99
Kotahena .....	...	...	1	...	...	1	1	11	15	14	11	51
Galkisse .....	...	...	3	3	5	17	12	97	55	493	202	847
Kelani & Kohilawatte	...	...	1	...	1	2	1	5	4	62	22	93
Horetuduwa .....	...	...	...	...	2	2	3	6	10	110	57	183
Kalutara .....	...	...	3	1	5	17	8	131	34	472	190	827
Galle, Buona Vista	...	1	3	1	...	8	2	27	†48	300	...	375
Matara .....	...	...	3	...	9	38	14	70	35	965	391	1461
Batticaloa .....	...	...	1	...	3	8	2	39	3	157	17	†216
Negombo .....	...	...	...	...	3	4	2	130	60	12	10	202
Matale .....	...	...	1	...	1	4	1	30	2	122	22	176
Badulla	1	...	2	...	6	10	1	100	15	272	92	479
Total.....	2	1	20	5	35	130	47	978	281	3083	1014	5346

* Native Clergymen. ¶ Honorary Missionary. † Approximate. ‡ 36 Roman Catholics.

Names		Stations	Extent in Sq. Miles	Popu- lation	Church Mem- bers	Congre- gation	Comm- nicants	Con- firmed	Bap- tisms
The Bishop	1881	Kuching	1851						
*Balavendrum, R.	1880	Penang	1880	559	107,657	197	124	75	17
Elton, W. H.	1888	Sandakan, N. Borneo	1888	32,000	150,000	500	320	240	46
Fowler, O. W.	1882	Banting	1851	...	2,000	800	351	291	12
Gomes, E. H.	1887	Krian, &c.	1855	...	...	...	...	...	...
Gomes, W. H., B.D.	1872	Singapore	1861	...	...	...	...	...	...
Haines, F. W., M.A.	1890	Selangor	1890	...	...	...	...	...	...
Henham, H. C.	1888	Province Wellesley ...	...	...	...	...	...	...	...
Howell, W.	1882	Sabu .....	...	...	...	...	...	...	...
Leggatt, F. W.	1885	Skarang & Banting	1851	...	...	...	...	...	...
*Luk, C. Ah	1874	Quop	1851	...	...	See below.	...	...	...
Mesney, Ven. W. R.	1862	Kuching	1851	...	...	...	...	...	...
Nicholls, F. W.	1892	Quop	1851	...	...	445	150	140	8
Pyemont-Pyemont, F.S. '91		Perak .....	...	...	...	...	...	8	12
Richards, R.	1892	Kudat .....	...	...	...	...	...	...	...
Zehnder, J. L.	1862	Lundu	1853	...	...	...	...	...	...

Mr. W. James, Schoolmaster, Kuching ; Mr. Patrick, ditto, Sandakan ; Twenty Native Teachers.

North China.

Names		Stations	Extent in Sq. Miles	Popu- lation	Church Members	Congre- gation	Comm- nicants	Con- firmed	Bap- tisms
Brereton, W.	1880	Tientsin (sick leave)	1890	...	...	...	...	...	...
Brown, H. J.	1893	Chefoo	1874	100	...	75	113	61	7
Greenwood, M., B.A.	1874	Chefoo	1874	...	...	...	...	...	...
Griffith, F. J.	1894	Tientsin	1890	...	...	...	...	...	...
Iliff, G. D.	1892	Peking	1880	...	...	...	...	...	...
Mathews, T. H.	1894	Peking	1880	...	...	...	...	...	...
Norman, H. V.	1892	Peking	1880	...	...	...	...	...	...
Norris, F. L., M.A. ...	1890	Yung Ch'ing .....	...	...	...	...	...	...	...

Connected with the Ladies' Association.—¶ Mrs. Scott, Miss Jackson, Peking.

Corea.

Names		Stations	
The Bishop	1889	Chemulpo	1889
Davies, M. W.	1892	Seoul	1889
Peake, S. J. (in England).			
Trollope, M. N., M.A.	1891	Seoul (on furlough)	1889
Warner, L. O.	1890	Kanghoa	

Lay Missionaries—Mr. J. W. Hodge, Seoul, and Mr. W. H. Smart, Chemulpo (absent in Kobe) ;

MANCHURIA.

Doxat, F. W. 1873.....Niu Ch'wang, 1892.
Deceased—Rev. J. H. Pownall (July 14, 1894).

Japan.

Names		Stations	Extent in Sq. Miles	Popu- lation	Church Members	Congre- gation	Comm- nicants	Con- firmed	Bap- tisms
†Bickersteth, Bishop	1883	Tokio	1873	...	...	...	...	...	...
Foss, H. J., M.A.	1876	Kobe (on furlough) ...	1876	...	...	...	...	...	...
Freese, F. E., M.A. ...	1889	Yokohama .....	...	120,000	139	...	59	...	...
Gardner, C. G.	1887	Kobe	1876	8	...	55	60	...	...
*Iida, A. E.	1889	Tokio district	1873	...	...	...	...	...	...
*Imai, John Ioshimichi	1888	Tokio	1873	8	20,800	404	224	25	125
*Kakuzen, Masazo ...	1894	Nagano	1893	...	...	...	...	...	...
*Midzuno, J. I.	1890	Kobe	1876	...	120	...	58	2	...
Shaw, Ven. A.C., M.A.	1873	Tokio (on furlough) ...	1873	...	...	...	...	...	...
*Shimada, A. O.	1889	Tokio district	1873	...	...	...	...	...	...
§Waller, J. G.	1890	Nagano	1893	5122	1168398	57	34	33	25
*Yoshizawa, C. N. ...	1889	Tokio district	1873	...	...	...	...	...	...
*Yonegi, Yamagata ...	1885	Tokio	1873	...	...	...	...	4	...

Mr. Henry Hughes, Kobe, Lay Assistant.

Connected with the Ladies' Association.—Miss Alice Hoar, ¶ Miss Annie Hoar, Mrs. Mola, Five Native Teachers.

* Native Clergymen.

¶ Honorary Missionaries.

§ Supported by the Canadian Church.

† The Society has made itself responsible for half the official salary of the Bishop of the Church of England in Japan.

ASIA.

AS usual, the foremost place in our review of the **Calcutta** work in the Diocese of Calcutta is given to Bishop's College. Few greater responsibilities devolve on the Society than the trust of this Institution, which was given to it by the founder, Bishop Middleton. It is not because education is the supremely best method of conducting Missions, for this it may not be: indeed, in the case of an institution of this nature, its possibilities of usefulness must be preceded largely by the work of evangelists, which shall fill its class-rooms with students to be trained for higher positions in the Church's economy; and the backwardness of the Bengali Missions has all along restricted the usefulness and capacity of the College. But under the guidance of the present Principal the College has been made a centre of work both evangelistic and educational, and these mutually act and re-act. Each year now sees an advance in the work and in the cost of carrying it on, and it seems likely that both will increase for some time to come. Mr. WHITEHEAD quite realises the facts and the difficulties of the position. He wrote on December 5, 1894, a report, from which the following extracts are taken:—

“I have been carefully through the whole of the expenditure, and do not think that it could be cut down much lower without altering the whole character of the College, and that would be, I am sure, a great mistake. Though the maintenance of a College exclusively for Christians involves a very considerable expenditure, owing to the poverty of the native Christian community, still I am becoming more and more convinced that it is well worth the money spent upon it, and that the life of a purely Christian College is a very valuable instrument for raising and strengthening the tone of the native Christian community. The practical experience of the last few years has tended greatly to confirm the opinion which I have always held on this point. I propose, therefore, that we should expand the College and raise the number of boarders to about fifty, which is the smallest number we ought to have for a College teaching up to the standard of the B.A. examination of the Calcutta University. This will involve extra buildings, which the S.P.G. Committee have already given us permission to erect, and also an increased yearly expenditure for taxes, servants,

scholarships, and miscellaneous expenses, and we shall also have to spend more on repairs. The nett result of this is that I am obliged to apply for an additional grant of £425 a year, to enable us to raise the numbers of the students to fifty, and maintain the work in such a state of efficiency as to make the College a real power in India. I need hardly point out that, while an efficient College will be a great instrument for good, a feebly-manned and inefficiently worked College will be comparatively useless.

"The College is now the centre of the Society's work in the whole of the Diocese of Calcutta. The College staff has not only to give tuition to the Theological Classes and the four University Classes, but also to generally superintend two boarding schools for boys, with 40 and 120 boarders respectively, to carry on the office work of the Secretary, Treasurer, and representative of S.P.G., to manage the Sûnderbuns Mission, and for the future the Burrisal Mission, and take a general oversight of the S.P.G. Missions in the diocese generally. When, therefore, the amount and variety of the work and responsibility is taken into account, I do not think that R.1,500 a month is by any means a large sum to spend on the College staff.

"We must be prepared for some years to come to find that higher as well as primary education among the Christians has to be very largely subsidised, until by the help of the education now given them Christians are enabled to rise above their present state of comparative poverty and become a more independent and self-supporting community; and, if it is remembered that a large proportion of the Hindu students only pay about R.5 a month for their University education, the help now provided will not give the Christians any very great advantage over their Hindu competitors. I have gone into this point at some length, because I think the Committee ought to know the conditions under which our work must be carried on for some years to come."

The Sûnderbuns Missions owe much to the superintendence of the Rev. H. S. MOORE, who unfortunately has had to leave India on grounds of health. The Rev. R. K. D. GUPTA shares with the Rev. B. BUTTACHARJI the pastoral work, and Mr. K. P. SEN, late Tutor of Bishop's College, is in charge of the schools, and all of the work has the benefit of Mr. Whitehead's oversight. Mr. Gupta says that the people are simple, truthful, and obedient, not litigious, as many Orientals are, and they are Church-goers. Drunkenness is absolutely unknown among them. To give the other side of the picture, they are very ignorant, and they live in deep poverty—no small hindrance to spiritual as well as to intellectual improvement.

The Hindustani, Bengali, and Tamil work of

St. Saviour's Mission, Calcutta, is carried on by the Rev. P. M. MUKERJI, Rev. B. C. GHOSE, and assistants.

In all parts of India, as will be observed in the reports from other missionaries, the need of providing Christian children with such training as will enable them to support themselves in life is increasingly felt, and Mr. Whitehead mentions with satisfaction not only that the Industrial School, under the Rev. M. L. GHOSE, is doing well, but that some of the boys are sent on for training in the Government Engineering College.

In Assam the Rev. S. ENDLE, with his long experience, is carrying on his Mission work in its several departments with unabated vigour and spirit. Ninety-eight candidates were confirmed at Tezpur on the occasion of the Bishop's visit, and almost every one of them has become a regular communicant. Two catechists carry on the work of preaching among the coolies from Chhota Nagpur and the Assamese and Kacharies on the Bhutan frontier. For five months in the year Mr. Endle personally takes part in this work. The people now are very accessible—in striking contrast to the experience of Mr. Endle's earlier ministrations—and send their children to school, knowing that the object of the teachers is to further their highest and eternal well-being. The chief difficulty is the way in which the people are scattered. Mr. Endle says that they are spread over an area of ninety miles long by forty-five broad. While the number of these Asiatic Christians is below 500, the labour involved in visiting and gathering them for worship is not only fatiguing, but often is a trial of faith and patience. Mr. Endle writes: "In our visit to our Church folk in tea factories, &c., we have often to be content with the assembling of two or three in God's name, though we have reason to know and believe that from such small gatherings as these the Divine presence and blessing are never withheld."

Only on the great festivals of the Church is it possible to get together any large gathering of the Christians, yet the work is growing, and growing just in the way we would ask to see it. For example, Mr.

Endle writes of the "self-expansion" of the Church which he thinks has begun: "When I was last at Bengbari there were seventeen baptisms of Asiatics, and these were mostly friends and relatives of Church members of many years' standing, who are thus doing their part in bringing others to share the blessings of the faith in Christ."

The Rev. M. RAINSFORD, whose sojourn at Chhota Nagpur has made him conversant with the language and habits of the Kols, writes in terms of great thankfulness of the growing state of the Church in his district of Assam. He records confirmation of 132 in Athabari Church, and of 63 at Dibrughur on the occasion of the Bishop's visit:—

"On Christmas Day a very large number of Native Christians assembled together in Dibrughur Church, which is by no means in a central situation as regards this district. No less than 468 were crowded together in that small church, of whom 168 afterwards received the Holy Communion. Many of those present had come a great distance, 100 coming from Margherita, sixty miles away. The managers of several gardens in which Christian coolies live very kindly gave these coolies leave of absence for three or four days, so that they might be able to attend the services in Dibrughur on Sunday, 24th, and Monday, 25th December. Such a circumstance as this must have been a striking object-lesson to the Hindus and Mussulmans of the station. It would at all events serve to show them that Christianity is a living force, and that Christians are not ashamed of the name they bear.

"Another circumstance which calls for deep thankfulness was the baptism of twenty-five households—in all seventy-five souls—at the garden of Khamtiguali, about twenty-two miles from Athabari. This was brought about by the earnest labours and devoted piety of one man, himself working on that garden under agreement. This man, Iswar Datt, came to the country some four or five years ago. He had lived in Chaibasa for some time, and there enjoyed the ministrations of Mr. Kruger and Mr. Daud Singh, and right well he seems to have profited by their instructions. Mr. Daud Singh, it appears, often made use of him in helping him to preach the Gospel in the villages of Singhbhum. When Iswar Datt came here, he showed the same zeal for the spread of the kingdom of God as he had shown in his own country. On the garden to which he was sent there were very few Christians when he arrived. He did not, as some, I regret to say, do when they leave Chhota Nagpur and come to Assam, leave his religion behind him. On the contrary, he taught and encouraged the few Christians whom he found there, and, preaching the Gospel from house to house, led many by the

grace of God to put away the works of darkness and profess openly before their comrades the faith of Christ crucified. When I heard of this large number wishing to be admitted into the Christian church, I sent Prabhusahay to visit them, which he did, and reported that they appeared earnest in their wish to be baptized. After this I went myself, and, having carefully examined them, I felt justified in baptizing them on 29th March, 1894. Having visited them two or three times since then, I can testify that, as far as I can see, they are striving to live like Christians. Next cold weather they hope to be able to build a place of worship for themselves, for at present they have not a building large enough to contain them all. The brethren of this garden to which I have referred now pay Iswar Datt a certain sum every month to act as their reader or catechist, which I supplement by a small sum monthly from the offertory. But inasmuch as the Khamtiguali Christians' contributions to the general fund more than suffice to pay this small sum which I have said I pay Iswar Datt out of the offertory, I may say that the Khamtiguali Christians entirely support their catechist, who, now that the term of his service on the garden under Act I. has expired, has full leisure to look after the Native Christians in that part of the district. This is a matter for deep thankfulness. In this case the bread cast on the waters was not wasted. Such circumstances as these ought to have the effect of strengthening one's faith in the power of God to bless his own word where it is faithfully proclaimed. The good seed sown years ago in far-off Chhota Nagpur has not been sown in vain, and this infant band of Christians at Khamtiguali will be, I trust, a lasting memorial of the power of the Gospel. At Chabua Garden, too, I am pleased to be able to report that the Christians continue to win the approbation of the Superintendent of the Company. He has lately built new lines for them quite separate from the other lines, and has also given them free of charge land for themselves to cultivate. Prabhusahay, the excellent and devoted catechist of Miripathar, has, I regret to say, left the district, and has returned to Chhota Nagpur to study with a view to his ordination. I hope, however, to see him back in Assam again. He did good work as a catechist, and won the respect of Europeans and natives, and I am sure that, when he returns to Assam as deacon or priest, he will be a tower of strength to the Church in Assam."

At Ajmere, the Rev. TARA CHAND, whose name recalls the early days of the Delhi Mission, continues his work and gives much time to the work of translations, for which he is especially qualified.

The Diocese of Lucknow has this year seen the return to its Missionary field of a priest who had already given the best part of his life to India, and in the retirement of an English benefice felt called upon to listen to a voice which told him that there was yet

Luck-
now.

more work for him, with his wide knowledge of Eastern people, their language, and their religious systems, to do for God among the heathen. The Rev. J. R. HILL, after nearly thirty years' work in India, returned to England in 1889, where he accepted a curacy. In 1890 the Dean and Chapter of Lincoln presented him to the Vicarage of Searby, but the death of his native colleague at Banda, the Rev. Abdul Ali, and the consequent check to the work of the Mission, the ascertained wish of the Bishop of Lucknow, and other circumstances, led to his resignation of his living, and he returned to Banda at the close of last year, being warmly welcomed by his Bishop and colleagues.

The Rev. A. Crosthwaite was ordained deacon by the Bishop of Lucknow on August 12. He has entered on his work with great spirit and devotion.

The death on Good Friday of Miss Gray, who for many years had laboured among the women and children of India, is a very great loss to the Cawnpore Mission and the work of the *Ladies' Association* therein.

The Rev. G. H. WESTCOTT will, it is hoped, have arrived in England by the time that these pages are printed, and we look forward to his being able to bring before the Church at home the work which, in conjunction with his brother, the Rev. Foss WESTCOTT, and their experienced native colleague, the Rev. R. DUTT, they have been able to do. Their hands are very full of spiritual work—schools, visiting and preaching in the surrounding villages as well as in Cawnpore itself, the Mission services in church, as well as the services for the benefit of the Europeans, which, by a covenant made soon after the Mutiny, the Society is bound to provide to a limited extent, but which are given without stint on the lines of a well-worked parish. The practical side of their work has been cared for, and in common with other Indian missionaries they have seen the necessity of providing for the Christian lads some training of an industrial character which will enable them to get their own living.

The Rev. F. H. T. HÖPPNER, who has welcomed

very warmly a young colleague, Mr. T. E. Johnson, of St. Augustine's College, Canterbury, writes of his own bazaar preaching in eight different towns or places, his five days' preaching to attentive crowds at the Hurdwar fair, and gives a striking story of the difficulty which caste has caused, and how it was triumphantly met :—

“As the caste question has caused some excitement in different parts of the country, I feel obliged to record our experience.

“We have had sweeper Christians for years, and in fact the Christians at Shahpore are most of them more or less of that caste, but they have other occupations, such as weaving cloth, &c., and when, from time to time, sweepers came forward here at Roorkee to be baptized, they had generally left their former occupation already, and so nobody thought or said anything about it. Now, during our absence on leave, Mr. Dutt baptized three sweepers, who were already more or less convinced of the truth before we left. One of them, I believe, continued his sweeper-work for some time after his baptism, but before our return Mr. Dutt gave him other work. As that work did not last, I offered to give him *chaukidari* work, but the man asked me to allow him to take up his work as sweeper again. I asked him if he liked to do it. ‘Yes,’ he replied, ‘I shall do it gladly.’

“So I let him do it again, and I was rather glad that an opportunity presented itself to break—shall I say the ‘pride’ of the congregation, for I think it is more pride than aversion which they have against sweepers, as in cases and opportunities when it suits them they do associate with sweepers, &c. But now came the crisis. The Bishop came to confirm sixteen of the congregation, among whom was also this sweeper convert. Some of the congregation objected that he should partake of the Holy Communion with them. The Bishop had it explained to them that I had done quite right not to take the man away from his former occupation, and that they must not object to associate and have Christian fellowship with a man whom Christ had received, &c. But as on this occasion the new brother had consented to come up last, it was explained to the objectors that this was a concession to their weakness, and must not be considered in any way as a recognition of inferiority or uncleanness in this new brother.

“‘The decision appeared to have been well received, and the unity of the Church was preserved without anything which can be considered a compromise of principle,’ as the Bishop wrote in the record-book; for there were over sixty partaking of the Holy Communion at that time. But the crisis seemed not yet over. At the Easter Communion, the objectors, or, as I must call them, the *instigators*—for it was nothing more and nothing less than this—had now done their work again, and only thirty-two partook of the Holy Communion. Then I gave another address on the subject, which I think carried its effect with it, and on Whit Sunday we had fifty-

one communicants, so that I hope the crisis is passed. On this occasion—or rather already a few days before—some of the better-minded had not only called this sweeper Christian to their houses to eat with them, but they also had invited themselves to his house and dined with him; and then at the Holy Communion some of them took him in their midst, and received the blessed bread and wine with the first party, and others of them waited to the last to come up. This, then, has had its good effect; and all this was not done on my suggestion, but they did it all by themselves to break the prejudice.

“As the caste has to be broken, it is well that it should be broken as soon as possible. And if we had let this opportunity, and I may say ‘providential guiding of God,’ by inviting this man to take up his former occupation, again slip, it would have been difficult and almost impossible to break it hereafter. And as especially our Methodist Brethren baptize sweepers by the scores, and even hundreds, it may in no distant day be difficult to obtain a sweeper to sweep and clean the street and do general sweeper’s work. We should therefore, I think, encourage all our converts of this class to remain in their former occupation, and work faithfully in that position to the honour and glory of God, their Saviour. This work, not less than any other, or even more so than others, may and will remind them of the *cleansing of our hearts from the filth of corruption and sin*, and present us holy and undefiled before God.”

But from Roorkee an advance as marvellous as it is providential has been made into the kingdom of Cashmere, beyond the limits of all Indian dioceses, but nearer to that of Lahore than of Lucknow. It is at present but a small thing, but who shall say to what it will grow? The story was told in the *Mission Field* for June 1894, and for February 1895; it is told at still greater length in the *News from the Missions* for May 1895. Briefly, it is as follows. Some ten years ago a Mohammedan family, Syeds, and therefore of high class, came from their residence at Sialkot, near to Cashmere, to Meerut on their way to Mecca. They heard a C.M.S. native pastor preaching to them of the Redeemer of the World. His words took such hold of them that they abandoned their pilgrimage, and for five months received instruction with a view to their baptism. The question then was, what should be done with them? for to baptize them and let them go was not to be thought of. So the missionaries at Meerut asked Mr. Höppner if he could

find work for them at Roorkee. This he did; the father practised medicine for his maintenance; the elder son, Ishaq, a highly educated man, condescended to do the tailoring work in the orphanage for a bare maintenance; the second son, Yakub, taught in the schools, and on Whitsunday 1885 they were baptized. Nobly they worked in spite of much persecution, and about four years ago Yakub asked leave to go to Jammu in Cashmere, and speak to his people of the things pertain-



GROUP OF CASHMEREES.

ing to the kingdom of God. The result was that he brought his brother-in-law back to Roorkee, who, after some months of preparation, believed and was baptized. Another visit was paid, and he brought back another relative, an uncle, who was also baptized. In December 1893 Ishaq was sent up as catechist to take up his residence in Jammu, and his arrival was a great comfort to his friends and warmly welcomed by other inquirers. Mr. Höppner soon followed and baptized eight persons, one of them a very learned Mohammedan, to whom Ishaq three years before had given an Urdu Bible.

In the autumn of 1894 Mr. Höppner again visited Jammu and baptized eight adults and one child. He had been preceded by the old Maulvie, Ishaq's father, who mightily persuaded the people. Mr. Höppner had a most satisfactory interview with the Maharajah, who, himself a Hindu, governs a Mohammedan people. The whole movement lies among people of some social importance and influence.

The Bishop of Lahore is greatly interested in the undertaking; although Cashmere is not in his diocese, yet as the nearest Bishop he is kindly willing to give it his help in all ways. His lordship visited Jammu in January 1895 and confirmed four persons. He writes that he was much impressed by the earnestness of the older Christians, the first gathered in, but fears the result of the isolation in which the converts live among Mohammedan friends and neighbours. The work, he says, is quite unique, and if it proves an abiding work it will be of importance quite beyond that of the number of persons already baptized. The next step will be to place a native pastor at Jammu, and it is hoped that one of the catechists who have already done such good work may be found worthy to be ordained and set apart for this country on Trinity Sunday.

Chhota Nagpur

The Missions in Chhota Nagpur, which, if not adequately manned, are stronger than most Missions in India, make steady and thankworthy progress. The Rev. D. J. FLYNN, who during his furlough interested people in all parts of the country, returned to his work in good spirits. The Rev. W. O'CONNOR has passed his second examination in the vernacular in an unusually short time.

The Rev. A. LOGSDAIL, in his somewhat isolated Mission of Chaibasa, which is said to be the hottest place in Bengal, continues his work with the assistance of the Rev. Daoud Singh, eight school teachers, and a Scripture-reader at Chaibasa itself, while in the wide-spread district of Singbhum, over which his Mission extends, he has the help of ministerial colleagues of various degrees. He thus describes his Mission, and it will be observed that here, as elsewhere, the value and the need of industrial training is recognised:—

CHHOTA NAGPUR
MISSION.

(S. P. G. Map)



"In my own special district of Singbhum, excluding Purulia, Morbhunj, &c., there are 2,876 villages, and a population of 545,488, of whom 150,000 are Hos, and 50,000 Santals. There are 1,173 Native Christians, and about 150 Europeans belonging to our Church scattered about this district.

"We have 258 boys in our schools, of whom eighty-three are Christians, and thirty-one girls, of whom thirty are Christians.

"In addition to the chatai (mat-making) work spoken of in last year's report, the whole cooking of both the boys' and girls' school is now done in the girls' school compound, and the elder girls take turns at helping the woman cook employed.

"Another help towards industrial employment has been the setting up of a common country oil-press within the same compound, and, in addition to their other work, intellectual and manual, the girls have collected, shelled, ground, and expressed twenty gallons of oil from the seeds of our avenue of Karange trees. I do not know whether or not my predecessor, the Rev. F. Krüger, had any such notion in his mind when he planted the Karange avenue, but whether or no, he planted the seed, and we have gathered the fruit and expressed the oil. In many other matters besides this he planted, and we have reaped. We also are planting for those who will follow us.

"It is a matter for great thankfulness that R.118/4/9 were realised in fees during the past year. This sum is small. It seems so small as to be hardly worth mentioning. But its insignificance is lessened when I say that it is over 500 per cent. more than it was five years ago. Government schools even are with the greatest pains hardly kept alive in this district. Amongst our seventy boarders we have several orphans who are entirely dependent upon the Mission. These have the first claim upon the charity of the Church. Two years ago we had no one to support during school holidays, now we have nineteen.

"It is undoubtedly boarding-school life which gives us the opportunity to train the whole character, body, soul and spirit, in a way that no Government school education can. There has been a great outcry for more morality from the native population, and text-books on morality have been proposed and introduced as a remedy, but this, while a move in the right direction, touches but the outside fringe of the main thing.

"It is possible that personal influence may help to make the teaching sink into the heart and bear fruit, but the outlook is not a hopeful one when we recollect that the vast majority of those who will teach morality are fast bound to a religious system in which morality, as we know it, is not altogether a conspicuous element.

"Still, the teaching of truth, honesty, purity, and kindred virtues, even if only upheld by the motive that the best men the world has ever known have been true, honest, and pure, and that, taking life altogether, it is the best policy to be virtuous, must lay to a certain extent the foundation of those natural virtues common to the best men of all races, and pave the way for the spiritual man of the future. As Government cannot teach religion, and especially the absolute, pure and true religion in which man has been perfectly

united to God and God to man, its efforts in morality, which to a certain extent it can teach, should receive our hearty support, and wherever we, as members of Government Educational Boards, can help forward the introduction and increase of good moral teaching, we shall be paving the way for religion with morality, instead of religion without it, and this is the great need for India.

“Christians have the love of God for mankind, as exhibited in the life of Christ, for their motive ; and the grace and Spirit of God in the Church for their assistance ; and boarding-schools give us the opportunity of bringing the men and women of the next generation more fully into the region of grace and life than we should otherwise be able to do. In central places, where there is a full Church



ALL SAINTS' HOSPITAL, CHAIBASA.

life, a boy or girl is perhaps better provided for by boarding at home than at school, if the home surroundings are Christian ; but so many of our children come from outlying villages, and it is essential that they should be brought within a Christian atmosphere in order to their becoming true Christians. An educated Bengali, now a patient in our hospital, said to me in the course of conversation a day or two ago, as one reason against his becoming a Christian, 'Here in this compound, surrounded by good people with whom one can live and talk, it does not seem a hard thing to be a Christian, but when I shall leave here and return to my own surroundings, even if I do not commit very grave evils, there are many things it will not be possible for me to avoid without offence.'

“Our object is to give these surroundings to the young, to form

and establish character in that faith and love which will conquer the world, and I very heartily thank all those dear children, and their elders, who have nourished the love in their hearts, for the various scholarships which they have founded in our school. I must, however, ask them not to expect too much in the way of letter-writing from me."

At Hazaribagh the Dublin University Brotherhood are happily at work, aided materially by the ladies whom Ireland has sent to this Mission. The missionaries have made very rapid progress with the language, although they write very modestly of their success. The following passages from the letter of the Rev. EYRE CHATTERTON, the Head of the Community, may be taken as representing the work and views of the body :—

"Every day, I trust, we are learning more and more, and every day I am quite sure we are discovering afresh our ignorance. For there is much in our work which can only come with time and patience. Hindus, Mussalmans, and aborigines are here on all sides. And to be ready to present the Gospel message to the first two at least means more than what one might ordinarily describe as spiritual effort. It means real steady work to understand them, their systems, and their character. And much though we may all desire, nay yearn, for rapid results, it does not seem to be the will of God to remove from the Mission worker the conditions of life which call for efforts of patience and faith which He lays on His children, though perhaps not always so apparently, in other paths of life. And if our early efforts seem small and weak, and we can trace but little results, we must not, I think, feel disappointed. I do not say we should rest satisfied with our past efforts, as if we had done all we could, or as wisely as we should have done. But surely it is only those who have never read anything of their own spiritual life who will feel despondent as they think of the apparently slow progress of the Gospel in the world. If we have never felt any hardness in ourselves, any real spiritual blindness when beliefs were more 'in word than in power,' any prejudice, any shrinking back from confessing our inmost convictions for one reason or another, then we may indeed feel Foreign Mission work—nay, all spiritual work—is in vain. But if we have learnt in our own lives that the Holy Spirit, though He strives with man, yet does not coerce His freedom, we will learn to transfer to the cases of others what we have found true in our own experience. To choose the higher there must be some consciousness of the lower, and to feel the need of a Saviour there must be some sense of being utterly unworthy ourselves, apart from Christ, of the All-Holy. 'They that are whole have no need of the Physician,' is as true to-day as it was eighteen centuries ago.

"Both our numbers and the names of our workers are the same

as when our first report came out. We are still twelve—six members and six lady-associates. Nor can we say that any appear to have up to the present suffered much from the climate, which is a matter for the greatest thankfulness.

“The study of the language still takes up a good many hours of the day. It is one thing to be able to read the New Testament in Hindi, and give simple addresses at the dispensary and elsewhere, as most of us have done, and another thing to be able to converse with, and understand, a very large number of these people amongst whom we live, whose conversation is for the most part ‘Ganwari’—a very corrupt form of Hindi with terminations and inflections of its own, and a vocabulary sufficiently different to make it for a beginner almost a second language. Were our second examination confined to the pure Hindi, which we can read in books such as our New Testament and Prayer Book Hindi translations, it would not be a matter of much difficulty. Recently, however, our Bishop has thought it only right to expect, in addition to a knowledge of pure Hindi with certain prescribed text-books, a knowledge of this ‘Ganwari,’ or village language. As there is no written grammar of ‘Ganwari,’ it is necessary for some of us to make attempts to supply the deficiency for ourselves. As regards pure Hindi, I do not think any of us feel that the teachers we have had up to the present have been at all competent. However, we have had to make the best of what we got, and have at length succeeded in getting a competent pandit from Benares.

“On January 6 I began a course of four lectures in the Keshab Hall for the English-speaking Babus of the town. The subjects of the lectures were as follows:—‘Who is Christ?’ ‘What is His Teaching?’ ‘Where can Christ’s Life and Teaching be found?’ ‘The duty of earnestly seeking after the Truth.’ My best audience was about fifty, and my poorest twenty-five.

“After these few lectures had been delivered, I gave two Bible lectures in the Keshab Hall, but, finding that my numbers were decreasing, I thought it wiser for a while to discontinue them. On April 8 the Bishop gave an address to nearly all the leading Babus of Hazaribagh in the nave of the Mission Chapel. On Sunday afternoon the Bishop gave a most interesting address to the Babus on ‘Christ our Example.’ At the end of his address he strongly recommended his hearers to get and read a short Bengali ‘Life of Christ,’ which had been written by a Hindu pandit of Benares. This book, it appears, was written as the fulfilment of a promise made by this heathen pandit to a well-known Bengali clergyman, Rev. Pyari Mohan Rudra, with whom he was very intimate. After the Rev. Pyari Mohan Rudra’s death, this pandit, who was deeply attached to him, bethought him of the promise he had once made his Christian friend of writing a short ‘Life of Christ,’ taken entirely from the four Gospels, in a linguistic style which would be more acceptable to his fellow-countrymen than what is called Mission Bengali or Hindi. This *Isa Charita* is the result of his labours. Acting on the Bishop’s suggestion, we sent for twenty-five copies, which were distributed amongst the leading Bengali Babus in the town. We have since sent for twenty-five more, a few of

which have been given away by Miss Beale in the course of her zenana visits. During the summer I have done some visiting amongst the Babus, but have been too much occupied with other work to do a great deal. I hope again this winter to give more addresses, in which I expect other members of the Mission will assist. I trust that we may have an increasing power in presenting the Truth to them. They are not generally thought to be the most hopeful class in India, either from a missionary or a political point of view. If only their cleverness, which is undeniable, were wedded to steady seriousness and a sincere desire for moral and spiritual improvement! Twice since our arrival here I have been asked to hold a Bible-class for them by themselves. On the first occasion the Babu who asked me said he was most anxious to read the Gospel of St. John with me, and to get an explanation of the meaning of St. John's teaching on the 'Word.' However, he never came. As the result of the second request, for some time several Babus came on Sunday afternoons for a short time. Then they gave up coming. I was told by our catechist that a club had been opened on Sunday afternoons to prevent them coming. It is possible this is the cause. When I met some of them I asked them why they did not come. And they always told me most politely that they were coming; but come they have not. One man whom I have not seen for some time, to whom I gave a Bible, told me with tears in his eyes that he longed to know the truth, and that he did really believe in Jesus Christ. He reads the English New Testament most beautifully. I trust he meant and realised what he said. It is hard to know how far he was convinced, and how far family considerations may keep him back. One does not like to judge these people harshly, for it must mean a great conviction to come out for Christ and be baptized."

Lahore

At the Society's Annual Public Meeting in May 1894 the Bishop of LAHORE made a very important speech, of which the following is a summary:—The Bishop described his diocese as *the* Mahommedan diocese of India. There are more Mahommedans in Bengal, but the proportion to the population is far higher in the Punjab and the other parts of the Diocese of Lahore. Although the Mahommedan problem is formidable, it is far from hopeless, as the Bishop showed in several ways. Of the eighteen native clergymen in the diocese no fewer than eight are converts from Mahommedanism. As many converts are gathered from among Mahommedans as from the Hindus and Sikhs. Delhi, the Mahommedan centre, with its numerous and most splendid mosques, is the centre of our attack, with varied missionary machinery, especially the graduated educational system, ranging from the

simplest schools to the University classes, the itinerating work, and the work of the Ladies' Association, which is growing both in efficiency and force. The Delhi Mission, under Mr. Lefroy, approaches Mahommedanism on the plan of finding "common ground," and then, after seizing upon what is of good, seeing how much there is of evil. In the Bickersteth Conference Hall at Delhi Mr. Lefroy reasons for six hours at a time, often continuing the discussions until after midnight. Attention to Christianity is compelled. The Mahommedans would keep one another away from the Conference Hall if they could, but they cannot. The Bishop dwelt on the interesting case of the blind Maulvie who was converted, and said that he himself had an intimate knowledge of the man, and had great confidence in him. It is in India that the conflict with Mahommedanism must take place. The Church seeks there "no favour," but it has—what cannot be had in Persia and other lands—"a fair field."

In January 1895 Mr. LEFROY kindly sent a review of the last year's work of the Mission, of which the larger portion follows:—

"The year has been marked by one very great sorrow. On July 22 Mr. Maitland passed through the veil, near which he had been standing so long, and entered into his rest. What his fifteen years of life in Delhi has meant to the Mission and all the workers in it I cannot tell; it has been a happiness, a strength, an inspiration in so many ways. Personally he was more to me than any friend in the world outside the immediate circle of my family, and the wrench has been proportionately great. It was the life of the most intense conscientiousness and devotion to duty I ever came across, and the unselfishness of it was also very remarkable, especially when one remembers the conditions of frequent weakness and more or less of suffering under which it was lived. He was laid to rest in the native cemetery in the midst of those he had loved so well and for whom he had worked so hard. May God enable us to live worthily of the example he has shown to us, and may we who are left be enabled to realise more vividly than previously the inspiring presence of the great cloud of witnesses and the reality of the communion of saints.

"Early in the year Mr. Kelley, who had been for long in poor health, left us on a year and a half's furlough, his place as Principal of the High School and Superintendent of the Christian Boys' Boarding House being filled, and ably filled, during his absence by Mr. Foxley. The latter had, I am sorry to say, an attack of typhoid

in August. It was not a very severe one, and my own conviction is that our house was in no way responsible for it. There were special causes to account for it quite independently of the house, and I am most anxious that our new abode, which is in the heart of the city, and a simply ideal habitation for a Mission—being in the closest possible touch with the people—should not needlessly get a bad name. When convalescent Mr. Foxley went for change to some kind friends in Simla, and is now amongst us again in his usual vigour, and occupied as before in imbibing the language—through the pores of his skin, I cannot help believing, or in some other equally subtle and undetectable process, for the progress he makes in it is not to be accounted for by any ordinary laws of acquisition. And in passing I would like to take the opportunity of expressing the very great debt of gratitude we owe to many kind friends, in Government service of one sort or another, who in Simla and other hill stations are always ready to receive of missionaries the blind, lame, halt, or otherwise incapacitated members, and to extend to them the kindest possible hospitality for an indefinite time. I cannot pretend that the attitude of Anglo-Indian society towards the work we represent is, as a rule, what we should like or what it ought to be, but this I can say, that in no society in the world could we as individuals be treated with greater kindness or more generous hospitality.

“ During four months of the year Mr. Papillon was also absent from Delhi, taking the place at Riwari of Mr. Williams, who, after four years without any break, was enjoying a well-earned holiday in the hills. Thus you will see that our clerical staff has been shorter than has for many years been the case. Very earnestly do we trust that this state of things may not continue or be suffered to recur. Meantime, in the face of these losses, I have to record with pleasure the recent addition of a new member to our own Cambridge band. Mr. Thonger, of Selwyn College, joined us in November, and, by his coming, at last the long-talked-of Rohtak scheme for an extension of our Brotherhood is made feasible. You know we have for more than five years been wanting to open a strong centre of work amongst the very fine agricultural population who lie to the west and north of Delhi, in districts from which several regiments of the army here in India are recruited. Mr. Carlyon, as well as other members of the Mission, has long worked amongst them, but it has always been felt that if any real and deep impression was to be produced, it was as essential in this as in other cases that the missionaries should be resident in their midst. We cannot, however, consistently with our brotherhood principle, send one man to live alone, so we have been long waiting for recruits, one or more of whom might join Mr. Carlyon in starting the new branch, while the others are needed to fill up vacancies in the Delhi band. Mr. Thonger is the first who has come to us ready for this work, and in a few weeks' time he and Mr. Carlyon will go and definitely commence the new centre. God grant that it may mean a real step forward in the establishment of the Kingdom in this great district. We cannot, however, accept as a permanence a branch of less than three, so to avoid the shame of having to withdraw again from the

enterprise thus at last launched we have to appeal earnestly to the Church at home for more helpers. One man is, as I have said, urgently needed to strengthen the Rohtak branch, and in Delhi itself we want immediately two, and two more a year hence, when two of our present members, who came only for a limited period of work, leave us. Just at present I may say that the strain of work on me personally is very great. Very earnestly do I pray that men 'duly qualified in body and soul' and touched by the fire of the Holy Ghost, may be forthcoming to help us in the work which is going on here—a work in which, I am sure, anyone may be thankful to be called to bear a part.

"I have just returned from the Bickersteth Hall, where we have a lecture, followed by discussion, every Friday evening for Mahommedans. The meeting was the best we have had for months, the hall, which holds about 300, being really full. In speaking, as I have done on previous occasions, of the quiet way in which they listen, and of the splendid opportunity that I believe is thus secured for preaching the Word, I am most anxious to convey no false impression as to the attitude of the people. They do not come in the least as being dissatisfied with their own faith, or as wishing to be learners from me. They come, for the most part, simply to hear their own champion reply to me, and for the pleasure of hearing the discussion. At the same time, however true this may be as to their intention, speaking generally, in coming, I do not think it makes of no value an opportunity, such as I believe could be got in no other way, of getting a large body of Mahommedans to listen quietly, and, as I fully believe, with somewhat of growing appreciation, week by week, to a reasonable statement of the truths of our Faith; while, in addition to this, I fully believe myself that there are those among them, though I do not pretend to know them individually, whose hearts are really being touched, and their eyes gradually being opened under the guidance and power of the Holy Ghost. This evening the debate was on 'jihad,' or the duty of fighting for the propagation of the faith, a duty on which much stress is laid in the Quran. The Mahommedan champion, being a follower of the newer, more Europeanised school of Islam, who are trying by various devices to escape from the recognition of this as an integral part of their faith, had denied on the previous Friday that 'jihad' was taught. I had undertaken to prove it, and also to show what an unworthy element of religious teaching it was, and how widely opposed to the example and injunction of our Lord on the same subject. As far as the teaching of the Quran is concerned, there is really no room for argument as to what its position is, and I think the general feeling in the hall to-night was that here at any rate their champion was unable to say much to the point. The result of such discussions must necessarily be very slow in making itself felt, and I need scarcely say that one often longs to speak more home to their hearts, and to leave a controversy that may so easily be barren, but yet I think there is a real work to be done by continuous, quiet working at them of this kind, and I do ask very humbly and heartily that prayers may be offered for me and for my helpers—entirely native at present—who are engaged in this effort.

"You know already how much of disappointment there has been in connection with the movement among the Chamárs (or poor shoemakers) in the city and district of Delhi, which commenced some seventeen or eighteen years ago, and how very many of those who were baptized in the earlier days of the movement have since dropped away. The work has been in many respects of a most discouraging character. We have never, however, withdrawn from it, but by means of a number of small schools kept up in different parts of the city expressly for children of this caste, and of a certain amount of house-to-house visiting amongst them on the part both of catechists and ourselves, we have kept in touch with them as much as was possible, and let them feel that we were only waiting for them to come forward again in a true spirit and with deeper convictions, and we should be as ready as ever to welcome them. And at last, after these years of waiting, there seem to be signs that the tide is turning, and that they are beginning to think of coming forward again. The signs are slight as yet, and I do not want to make too much of them; but still I fully believe they are real signs of what we are longing for. With a view to stirring them up and bringing waverers if possible up to the mark, we have held during the past year a certain number of meetings at night in different parts of the city for them. I say at night, for these poor people, who live in the most literal way from hand to mouth, are unable to interrupt their regular hours of work, and can only gather together at night when the day's work has been done, the shoes, of which they make just one pair a day, sold, and their evening meal eaten. Then, from about 10 P.M., they are ready to get together and sit as long as ever you like—much longer, I fear, than I usually do like, for to end up a day of pretty hard work by a long meeting with open-air addresses, lasting on beyond midnight, is rather fatiguing. I think, however, real good has been done by these meetings, and I fully hope that before the time comes round for me to write my next year's report we shall have begun to gather in some of these people again to the fold. Will you pray for us that it may be so?"

Rangoon

The Bishop of RANGOON spent some portion of last year in England, and in many parts of the country set forth the conditions and needs of his diocese. His lordship has represented to the Society the need of a larger Missionary staff, and is particularly anxious that the Society should enable him (1) to take up the Shin country; (2) to add to the Missionary workers in Toungoo one priest and one medical man, who should live for the greater part of the year in the mountains, and quite among the people themselves; (3) to send to the Rev. T. Ellis, of the Tamil Church in Rangoon, an English coadjutor, who should help him to work among Mohammedans, Chinese, and Telugus; (4) to establish

a Mission in the Andaman and Nicobar Islands ; and (5) to provide a resident medical missionary at Poosondoung, a suburb of Rangoon, where the Bishop has a dispensary, at which he personally attends on three days in each week. The Rev. Dr. Marks is losing the services of the Vice-Principal and Head-Master of St. John's College, which still keeps up its popularity.

The Rev. ARTHUR WESTCOTT, who is now in England Madras for a time, has had many opportunities of speaking to Churchmen at home of the work to which he has given himself with so much unaffected devotion. To have the training of a large proportion of the future pastors and priests of the Church in South India is a privilege which may lawfully be envied, and Mr. Westcott feels that the Society's College over which he presides is now firmly established and has before it a great and useful future. Four of the students recently passed the Preliminary Theological Examination, one of them being placed in the first class. The following words spoken by Mr. Westcott on a public occasion in London are weighty :—

“ There is no difficulty experienced—at least in South India—in securing the services of an admirable body of capable native agents ; the difficulty is to provide sufficient salaries for paying our best men. At present each native congregation is required to pay one-third of the salary of its native clergymen, and this proportion is felt by the native Christians to be a very serious tax upon their slender resources. This rule is no doubt a very wise one, but it is open to the grave objection that it bears hardest upon the poorest districts, which generally require the services of the very best clergymen that can be found. The ecclesiastical establishment in India is a great hindrance to Church extension. The Christian Church in Tinnevely is in sorest need of a Bishop, but it is found impossible to provide effective episcopal supervision, and the state of affairs in Tinnevely is critical.”

The allusion to the proposed Tinnevely Bishopric touches a matter of great importance, and the difficulties in the way have hitherto proved insuperable. The Society's function has been, in connection with S.P.C.K. and the Colonial Bishoprics' Fund, to provide an endowment for a Bishop on the same conditions as were fulfilled in the case of the Bishopric of Chhota Nagpur.

The question of fulfilling those conditions has been left to the Indian Bishops and to the Archbishop of Canterbury, without whose consent and co-operation no Bishop can be consecrated in India. That the delay is most serious cannot be doubted, but serious as it is, it is a lesser evil than to establish—possibly for a long period—a disastrous precedent. The matter is in the hands of the authorities of the Church alone, and therefore is in the proper hands.

A striking history of the Society's College at Trichinopoly—the largest Anglican College in India—written by the Rev. JACOB GNANAOLIVU, B.A., appeared in the *Mission Field* for November, and only its length forbids its reappearance in these pages.

The Rev. T. H. DODSON, whose value to the Institution cannot be over-rated, has been warmly supported by Mr. Gnanaolivu and his other colleagues, and he has found the temporary services of Mr. MALIM, formerly tutor of the Caldwell College, Tuticorin, so valuable that he asks that they may be secured permanently for the College.

The Caldwell Hostel—now being built on a site close to the College, and adjoining the Society's church—is intended for the purpose of carrying on at this College, as the chief educational centre of the southern half of the diocese, the work of higher education for the Christian young men of Tinnevely, which has hitherto been performed by the (now closed) Caldwell College at Tuticorin.

Mr. Dodson is also engaged in building a suitable chapel for the use of the Christian students. In 1891 a temporary chapel was provided, and proved so great a blessing to many, and has been so much used, that its temporary character has been the more emphasised, and the need of a dignified religious centre of the College and its work is admitted by all.

The Ramnad Mission, which owes so much to the Rev. George Billing, now Vicar of Sturry, forms the subject of a long and able paper by the Rev. A. D. LIMBRICK, who is now in charge of it, in the *Mission Field* for December 1894.

The Rev. J. L. WYATT, who is about to take another furlough in England, has had his district reduced by the transfer of the Rev. H. G. DOWNES from the Telugu country to Erungalore. In this district Mr. Wyatt baptized two young men of good family before he resigned the charge of it to Mr. Downes, and the circumstances connected with the event show the disappointments as well as the joys which chequer the missionary's work :—

“ I give herewith a somewhat detailed account of two men baptized by me, as it shows some of the difficulties we have to expect in our work. About a year and a half ago, when I visited their village, these two young men were most anxious to pay me a visit and to talk with me about their ideas and hopes. They were prevented from doing so by their parents. In one case the young man had been sent away to Tanjore to be out of reach, and in the other case the young man's father, a Vedantist, came and stayed with me, and engaged me in conversation for more than four hours to prevent his son having a private interview. In the evening about 5 o'clock, I went out for a short walk with some of the young men towards the river, and as we reached the bank news was sent me to say the young man from Tanjore was returning. He had, however, hardly joined me before the news had, in some extraordinary manner, as if by telegraph, been communicated to his mother, who, with another female relative, came running down, and, throwing their arms round the young man, one on either side, cajoled him with their most endearing epithets and led him off to his house, where he was kept for the rest of the evening. He of course saw through the stratagem of his mother, but out of respect for her yielded to her wishes, at the same time remarking, ‘ You may shut me up or you may cut me in pieces, but you can't prevent me from becoming a Christian.’ The other young man had been taken charge of by his father and brothers, and both of them were kept out of harm's (?) way till the following morning, when I left the village. About six months afterwards, however, both the young men came to Trichinopoly, and were baptized. But their troubles did not end there : the father and brothers of one of the young men took steps to bring about his submission by refusing to allow him to eat in their houses or to enjoy his own property, and they went so far as to threaten to shoot him. He now thought it time to appeal to the Government authorities for protection and to the law for the restitution of his right, and it was not till the day fixed for the trial had arrived, and almost the minute, that the father and brothers gave in. I went to the court to endeavour, if I could, to bring about a peaceful ending, and thus to prevent the unseemly action of a son prosecuting a father ; and I succeeded in my efforts, but the downcast look depicted upon the old man's face when he met me, and the pathetic appeal he made to me ‘ to show sympathy with an old father in the loss of his son,’ made an impression upon

me which I shall not readily lose. He seemed to me to have become older by many years than when I saw him about six months previously, and I could hardly believe it possible that a Hindu could feel so keenly as he must have done the separation of a son from the ancestral faith and the traditions of the family. After this, however, matters went on smoothly, till the young man who had been cajoled on a former occasion by his mother proposed to marry a Christian bride. Then new efforts were made to prevent this, and the manner of procedure was intensely interesting. It was said by some of the relations of the young man that he had been induced to become a Christian without his knowing the arguments for the Hindu religion. Accordingly it was now proposed by them that a discussion should take place in Tanjore between some Hindu theologians, whom they would bring forward, and the Christians. This caused no small amount of excitement. The relatives of the young man, and especially his mother, were full of hope that now the mouths of the Christians would be stopped, and her son, her only son, would be restored to her. The Christians, especially those of the village where this young man lived, and who had been instrumental in his conversion, were intensely anxious as to what the result would be. They asked for the prayers of the faithful in Trichinopoly and in Tanjore on the occasion, and left nothing undone that would tend to bring about the result they hoped for. At length the day and the evening for the discussion arrived, crowds of natives assembled, messengers were posted along the road between Tanjore and the young man's village—a distance of about fourteen miles—to carry the news. The native clergy and the Christian professors of the Tanjore College met their rivals in the place appointed, and the discussion commenced. All were in the highest state of excitement, but it was not long before the messengers were sent off with the tidings that the Hindu theologians had been worsted, and that the Christians were triumphant. As soon as the news reached the mother and friends who were waiting the result, it is said that a cry went up from them all as though a death had taken place. The young man returned, thankful for the victory granted them, and the wedding with the Christian bride was settled, and in a month or two afterwards was completed.

“Other young men had meanwhile prepared for baptism, and the Bishop's chaplain, who was present when the Bishop baptized one of them, afterwards said to me, ‘It is a remarkable movement,’ and truly it may be regarded as such. It has been brought about by the Christians themselves, each member of the small community taking a share in spreading the Gospel and in endeavouring to bring about the conversion of others.”

No reports have come from Tanjore; and of the work in the Telugu country, to which the Rev. R. D. Shepherd has returned and Mr. Groves has been sent out, our information is very scanty.

The Rev. A. J. GODDEN, who is in charge of Sawyerpuram, Puducottai, and Tuticorin, tells of a disap-

pointing condition of things in these Missions. Although disillusioned, it will be seen that he is not disappointed, but has at once grappled with the position and is energising for its improvement. Thus he writes:—

“It is not an altogether easy task to write a first report about a new sphere of work. An outsider might think otherwise. It is true there is much of interest, and much to encourage and cheer, but at the same time there is much to sadden and discourage; and when the pen is taken in hand the question arises—‘How much pleasant and how much unpleasant information shall be recorded?’

“‘There are many bright things and much to be thankful for,’ a well-known missionary wrote recently. ‘Yet,’ he added, ‘Mission work is often a *via dolorosa*.’ And this feature in the work should not be hidden, but as clearly put forward as the other view. This report is intended to be a record of facts, a brief description of work, with its joys and sorrows, its encouragements and disappointments, as carried on in three of the ten districts worked by our Society in Tinnevely.

“In Sawyerpuram, as in each of the other districts, it has been found necessary to take a ‘religious census.’ The result is a painful one, for in every district there is a decrease on the number previously given. I found that in several congregations the number of persons on the roll was in excess of those who attended church, and after a very careful inquiry it transpired that the names of those who had from time to time relapsed, had been retained, and year by year continued to be reckoned as ‘Christians.’ Some of these names had been kept on the roll for no less than ten years!

“It is a sad confession to be obliged to make, but we gain the satisfaction of knowing the true state of the congregations. The reduced figures may now be accepted as showing the real numbers.

“The actual number of Christians in this district is 2,384. The same course had to be pursued with the catechumens, many of whom existed only on paper. The number now actually receiving Christian instruction is 329.

“One truth forces itself upon our notice in connection with this discovery. In future much attention must be given to the *quality* of the work. The striving after quantity has proved a failure, and has clearly shown that heathen are not necessarily made into *good* Christians by Holy Baptism, but that they need building up afterwards in our most Holy Faith. The ignorance existing even amongst some communicants concerning the elements of Christianity is appalling. They have been preached at to such an extent that sermons seem to be *Vox et praeterea nihil*. The Tamil Church suffers from over-emotional preaching. Words flow from the preacher’s lips (whether he be cleric or layman) with such amazing rapidity that an ordinary Englishman sits and marvels, and, if he knew no better, would envy his fluent brother. The result of all preaching and no teaching is just what might be expected. ‘It is as if one were urged passionately to set sail somewhere, but without chart, log or compass, nay, without ship even, and crew.’ Silence

is kept on the subject of the Church and spiritual guidance. Lack of teaching is mainly responsible for the decrease in our numbers, whereas apostasy should be inconceivable for any who embrace the Catholic Faith. So much for the *via dolorosa*.

“There has been very much to cheer and encourage during the past year, and it is recorded with deep thankfulness to God. A new village church has been built at Mukkani. It was dedicated on the Feast of SS. Simon and Jude to the Holy Spirit, and there are now three out-stations at which the Holy Eucharist is celebrated. In January we received a visit from the Bishop of Travancore and Cochin, when 111 candidates received the rite of Confirmation. His lordship was kind enough to lay the foundation stone of the Church of the Good Shepherd at Ideiyerkadu (‘the village of shepherds’), on the Feast of the Conversion of St. Paul. Towards this church the congregation have contributed no less than Rs.1,500, and have promised another R.500. This action is a very forcible example of self-help, besides showing the urgent need for a church. An appeal for funds to finish the church is now in circulation.

“There is one other sign of progress which deserves important notice, for it is one of the most encouraging. It is the increase in the measure of self-support. This is the more noteworthy when it is contrasted with the difference in numbers as given in the returns this year, for it shows that the faithful do honour the Lord with their substance, and realise their duty. One source of income is some property in Tuticorin which has been bought by the Mission, and which brings in an increased revenue yearly. Another is the annual sungam, which is collected between Easter and Whitsuntide, and is offered on the birthday of the church at the high celebration of the Blessed Sacrament. The amount presented this year was the highest yet made, R.534/2/8.”

“If one body of men more than another in Christ’s Holy Church long to participate in the blessings of the communion of Saints, it is the missionaries and their children in the Lord. They require help in other ways than money, needful and acceptable though that may be. The supporters of Missions should remember that two other things make their alms ten times more useful, and if they would give the three our work would, I am sure, be wonderfully blessed. The first and most important aid is—Prayer; the second naturally follows—Sympathy; the last is the fruit of the others—Alms. The third must be preceded by the first and second, otherwise the gift lacks consecration.

“This, alas! is too often forgotten, and people wonder at the slow progress of true Christianity, and marvel when they read of discouragements and failures. The missionary’s work avails but little if he has to fight his way alone amid varied hopes and fears; he must have behind him a Church burning with a holy zeal for and faith in the work in which he is engaged, a Church which believes in the communion of Saints, and acts up to this belief by strengthening his hands with Prayer, Sympathy, and Alms.”

Mr. Godden gives a striking instance of the way in which the light is carried over the whole field by the instance of one village, Kottadankada :—

“ For many years the good news of salvation was preached in this place, but to all appearance without any result, for the people still clung to their idol worship. Until some ten years ago they were all in fairly good circumstances, but from that time they gradually got poorer. Owing to their reduced condition, they were then subjected to a sort of persecution by their masters, almost amounting to slavery. All this, fortunately, was turned into a blessing, and God’s Word, which had appealed to them for so long, was about to fulfil its end, and would not return unto Him empty.

“ Amongst those 300 persons who were baptized in one day some three and a-half years ago in the Nazareth district were some relatives of the people of Kottadankada. Influence is a strong force, and so it proved in this case. All these things combined had the effect of leading these people to ask that they might be received as catechumens. The chief cause of this was, of course, to be found in the work which the Church had carried on so long, for, without some knowledge of Christ, the circumstances which led up to such a happy result would have done nothing by themselves. All this happened three years ago, when half of the villages placed themselves under Christian instruction. Directly this movement commenced we placed a resident agent there, who opened a school, and he acts as teacher and catechist.

“ On November 18, 1891, thirty-three persons were baptized, and I had the great pleasure on the Sunday of Good Shepherd—the second after Easter—this year of admitting seventeen more into the fold of Christ’s Holy Church. The rest are still under instruction, and will before long, we hope, also be baptized. As one might expect, Christianity has quite changed the people. They do realise their duty as members of Christ, and are anxious to use to the full the advantages offered them. In addition to several in the day-school in the village, four girls are now in Pudukotai Boarding School, and this is a result by no means unimportant, for very few from this class of people care about education even when they are Christians.

“ A stone church is being built, and, when this is finished and there stands a very substantial witness to the Faith in their midst, we have every reason to believe that the other half of the villagers will become catechumens. We shall then have the holy satisfaction of knowing that one more stronghold of Satan has been broken down and its place taken by the kingdom of Jesus Christ.”

At the Advent Ordination the Rev. J. E. L. Frost, J. D. Vedamuttu, and S. Asirvatham were ordained Priests, and Messrs. A. Gnanakan, B.A., and S. Gnanayutham were made Deacons. The Bishop of MADRAS has recognised the merits of three Native

clergymen on the Society's list, viz., Rev. J. Gnanaolivu, B.A., of Trichinopoly College ; D. Vedamuttu (Nagalapuram), and J. Desigacharry, by appointing them his Honorary Chaplains. The Rev. D. Samuel, B.D., and the Rev. S. Devasagayam have died in the past year.

By the kindness of S.P.C.K. the Society has been able to secure the services of Dr. H. A. Smit for the hospital at Nazareth, where he will find a large medical work awaiting him. The Rev. A. MARGÖSCHIS, from whom we hoped to have received a full report, writes that the attendance at the Mission dispensary in 1894 of new cases alone was over 16,000, and that 150 sick persons are seen and prescribed for daily.

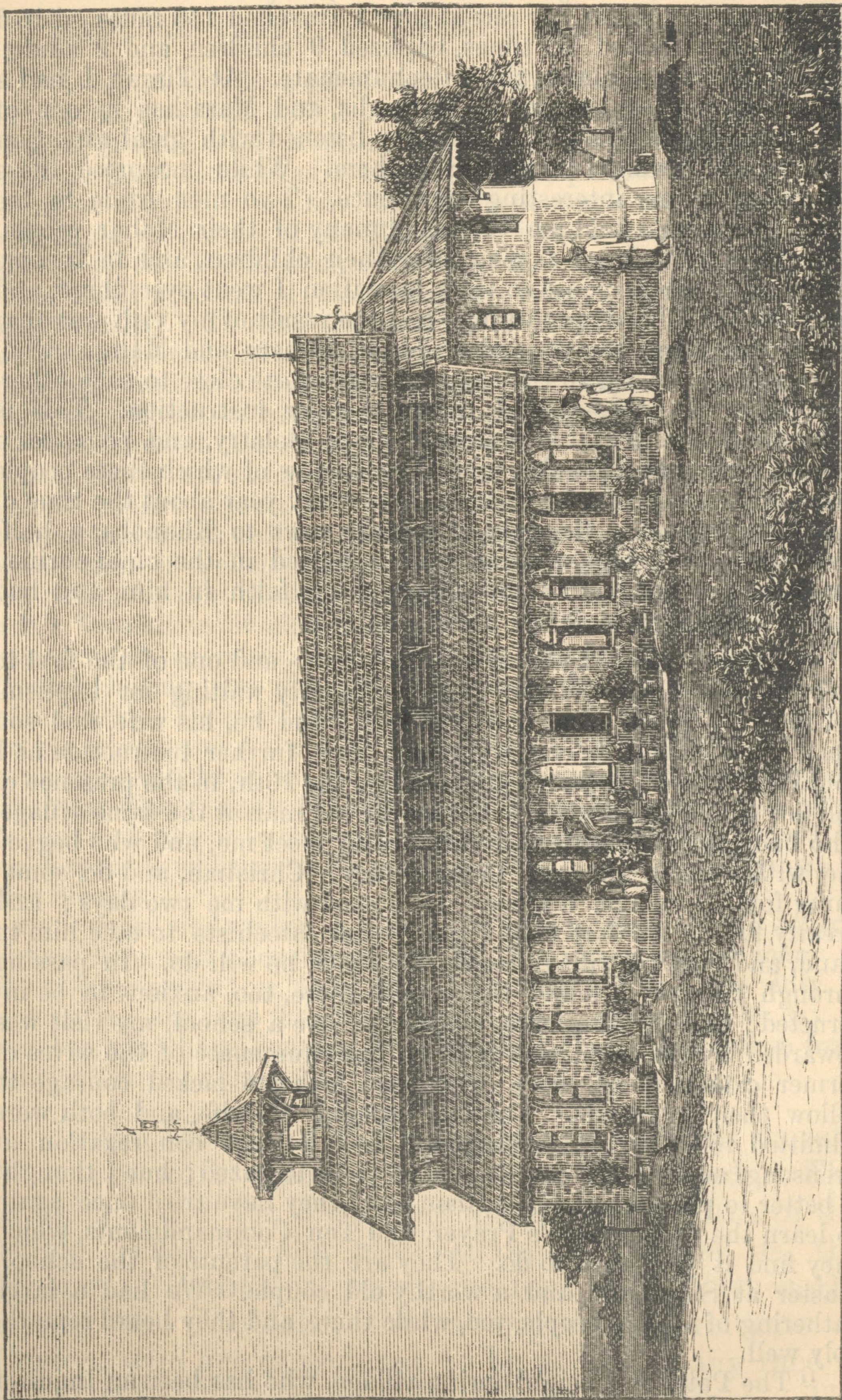
Bombay

From the Diocese of Bombay the Rev. J. J. PRIESTLEY has been sent home on medical certificate, and we are glad to say that his health has now greatly improved. The Rev. H. F. LORD is in charge of his Mission at Kolapur. The Rev. JAMES TAYLOR has moved from Ahmednagar to Bombay with a view of relieving the Rev. G. LEDGARD, whose furlough is more than due. The Rev. A. DARBY has been ordained priest, having acquired the necessary knowledge of the vernacular in an unusually short time. The Rev. C. S. RIVINGTON has been placed on the Society's list as an honorary missionary, and will take charge of the Mission at Hubli, Darwhar, and Betgeri-Gadag, the Rev. N. V. Athawale being obliged for a time to retire in consequence of a disorder in his eyes. The Rev. E. Browne has had to take a voyage to Australia, which has proved of great benefit to his health.

From the now comparatively old Mission of Ahmednagar we give two reports—one from a veteran missionary, the Rev. J. TAYLOR, the other from the Rev. A. H. COLES, M.A., whose residence in India at the time of writing was measured by months. Mr. Taylor writes :—

“Our schools number 52, and the children under instruction 934, of whom 482 are Christians. The attendance ought to be larger than it is, but the children of the poor, from whom our pupils are mostly drawn, have early to help to earn the daily bread, and their parents are too often obliged to send them out to work. Another hindrance is the early marriage of girls, after which they

are not supposed to go to school, but be sent away to their husbands' homes to become drudges to their mothers-in-law.



AHMEDNAGAR CHURCH.

“The total number of our Christians at the close of the year was 4,225, of whom 780 are communicants. The Bishop confirmed

50 candidates in the course of his tour in the Karegao District last January, and nearly twice that number are to be presented to him for Confirmation during his coming visit this year.

“In the course of my recent tour I travelled 156 miles, visited 20 villages, preached 26 times, baptized 9 children and 2 adults, and admitted 7 adults to the catechumenate. At Tisgao I had a large gathering of Brahmans, Marwadis, and Marathas in one of the chawadis of the place, and they listened with great attention and respect to what I had to say to them. While encamped there I also had a very interesting experience. Two men came to me from Madhi, and told me they, and many of their Mahar people, were anxious to have a school for their children, and to become Christians. In response to their invitation I went over there, and saw them the following morning; and the result of my visit was that eighty-four men, women, and children, Mahars and Mangs—who, wonderful to say, sat in the same chavadi quite close to each other, regardless of caste—offered themselves for instruction. This is remarkable, for Madhi is a stronghold of idolatry, and possesses a famous temple of Khanoba, under the shadow of which these people live. Thousands of pilgrims go there every year about the time of the Holi festival to do puja and make vows to Khanoba, a half-Mussulman, half-Hindu saint, who is buried in the chief shrine; but my new friends told me they had no faith in him, and had broken away from idolatry.

“Another place I visited was Sākegao; and one of the first to meet me was a catechumen who was eagerly waiting for baptism. I liked very much what I saw of him; and he, his wife, and son were, after careful examination, and such further instruction as I could give them, baptized on Sunday, the 16th, in the presence of the few Christians there. I met a dear old man at the same village, who had come a considerable distance to meet me, and who begged me, with tears in his eyes, to make him a Christian, and do something for his village, Waroor. He stayed with me two days; and greatly to his comfort I told one of our catechists to take him in hand, and visit his village regularly, which he will do. In passing through Susaré, I found the people there, too, anxious to be instructed; and at Somthane, where we have a school, my visit was rewarded by the admission into the catechumenate of the wives of former catechumens there, who have hitherto lacked courage to follow their husbands. Another brought his wife, and both were admitted together. At Akkegao I had a large congregation at evensong, and an old couple wished to be baptized; but I thought it better to postpone their baptism until they have tried once again to learn the Creed, Lord's Prayer, and Ten Commandments, which they find it very hard to do. They are the parents of the schoolmaster at Somthane, and a worthy old couple. We had a large gathering of village people, too, while there, and they heard remarkably well.

“The Patel of a neighbouring village, who has been an inquirer for some years, will, I hope, shortly become a catechumen. He is a fine type of the old Marathas, and has done much in his village

to counteract the bad influence of the Brahmans, and wean the people from idolatry."

Mr. COLES thus gives his early impressions:—

"It is not easy for a missionary who has been but a short time in the country, and who has not yet been assigned to a definite charge, to write a full or interesting report. Whatever impressions he may have received as to the nature and prospects of the work going on about him are not likely to be of much use in giving an idea to the supporters of the Mission of what is being done for the spread of the Faith, compared with the necessarily fuller and more exact accounts of those who have been longer at work in the same locality. To echo the sentiments of seniors from the facts which have come under one's own observation is not much to the purpose; and to dissent from them is to expose oneself to the charges, perhaps, of hasty and immature judgment.

"I arrived at Ahmednagar at the end of April, and during this period I have maintained my study of Marathi with the Mission pandit, taught algebra in the school daily to the two uppermost classes, and Greek daily to the theological students. The last mentioned class of students shows much promise, and is very interesting work; by dint of much 'grinding' they have made their own a fair foundation of elementary Greek grammar, plodded through some simple exercises, and begun the translation of St. John's Gospel, having now gone through about the first three chapters of the same. I repeat, the class is an exceedingly promising one on the whole, and if the establishment of a native clergy is to be seriously thought of as the most effective way of spreading the Christian Faith in this country, and if due encouragement be given to this end, one or two members of this theological class would be no despicable addition to the small number of native clergymen in this diocese.

"I have undertaken a share in the services of the central church here, and in company with Mr. King have visited many of the villages around us, and I have first taken in hand the duty of instructing the last band of catechumens, some five or six in number, who have come in for a few weeks prior to baptism from a neighbouring village."

In the Diocese of Colombo there is a great variety of active work among various races and creeds. The *Mission Field* for December gave a conspectus of the whole. One of the most striking features is the Mission of Batticaloa, where the Rev. H. L. WAIT works among the Veddahs, the aboriginal inhabitants of Ceylon, who are considered to be as low as any race in the world in barbarism and defective intelligence. The criticisms of the press on Mission work are not always

flattering and sometimes are unfair, but the following description of a visit paid to these people by a correspondent of the *Ceylon Observer* is interesting. He writes :—

“ Perhaps the following account of a chance visit to a Vedda village in Ceylon may interest some of your numerous readers. Certainly the visit interested myself and colleague greatly. At a short distance from Kalkuda, on the south coast of Ceylon, through the jungle is a small collection of huts inhabited by these most peculiar people, who marry and inter-marry only amongst themselves, and whose belief is only in the devil, whom they try to propitiate on every possible occasion. He is fully represented by their chief, who is the personification of ugliness—hair matted and tangled, dirty in appearance and habits, and whose evil eye is said to have immediate effect upon his fellow ‘denizens’ of this jungle. It appears it is a custom with them that if anyone dies, they dig just below the surface, cover the body up, and remove, lock, stock, and barrel, elsewhere. Under no circumstances would they ever live in the same place again. Never, under any circumstances, do they save anything for a rainy day; put by nothing. Their food is Indian corn and roots of various kinds; their clothing a rag round their loins; their dwellings, simply bamboo huts, about three or four feet above ground, with an opening at each end; in the middle is the sleeping place, no bed clothes or cover of any kind. One dark-eyed beauty, as soon as she perceived our approach, skipped joyfully under cover, and into her inner sanctum. Others were about pounding the corn in a pestle and mortar arrangement—a most capital thing to take away round shoulders and improve the chest; others were attending to some kids and goats, others looking after the cooking arrangements. Fishing forms part of the men’s occupation, and should any of the men folks return home without any fish, his wife simply laughs and is quite satisfied to wait for better luck next time. Wet or dry, they expose themselves to all weathers, and are fully Nature’s children. The wigwam of the North American Indian, the mia mia of the Australian, and the kraals of the South African are all separate and distinct from these most primitive builders of huts. Coming homewards, we are introduced to a native school, which has been established through the kindness of Rev. H. L. Wait, Church of England minister at Batticaloa, and here a curious sight met us. Seated on the sandy floor—boys on one side, girls on another—twenty-two little mites were diligently learning their multiplication table, but how do you think? Why, simply making the figures in the sand, rubbing each one out after calling over its number, and so on through the whole numerals. We were so pleased with these twenty-two pieces of black humanity, we invited both teacher and scholars to the resthouse and regaled them with cakes and bananas to their fill, and were amply rewarded by some singing the little mites favoured us with. Their mothers looked wistfully on the while, and seemed delighted to be taken notice of. The man to whom we are indebted for this treat is the

sub-collector of customs at Kalkuda, a most worthy, well-educated man, and one who takes an interest in his neighbours. It appears the feminine gender like tobacco; we did not know this, or would have provided some. We are also told they like to be visited by white women, as then they are sure to get some cotton for clothing. So here we are in the 19th century in a beautiful island, near to civilisation and still out of it, and but for the kindness and self-denial of Rev. H. L. Wait, likely to continue so, as far as Veddahs are concerned. All honour to him and men of his stamp, say I."

Archdeacon MESNEY, whose Missionary service is now in its fourth decade, and the Rev. F. W. LEGGATT returned to Porneo. The Bishop, having now completed another term of seven years' work, is coming to England, and hopes to return with two or three missionaries for North Borneo, for whose maintenance the Society has made itself responsible.

Singapore,
Labuan,
and
Sarawak

The Rev. W. H. GOMES, B.D., continues his polyglot labours in Singapore, preaching to immigrants from China, to the Straits-born Chinese, who speak Malay, and to the Tamils. Here, as elsewhere, we read of the ready acceptance of Christianity by the Chinese, of whom Mr. Gomes writes:—

"They listen gladly to the Gospel message; and, though it takes some time before they place themselves under instruction, on account of their attachment to time-honoured customs and superstitions, when they have embraced the Faith they are consistent and exemplary in their conduct, and zealous in advancing all Church work by their self-denying and liberal contributions. I am thankful to be able to report that fourteen persons, after due probation and instruction, were received into the Church by baptism."

Mr. Gomes devotes much time to the work of translating, a most valuable contribution to the cause of Missions, which few can render so well as he. The Malay Prayer-book, printed last year, is greatly appreciated by the congregation, and a similar work is being prepared in the Hokien (Chinese) colloquial.

In the Straits the clergy are comparatively within easy reach of each other, and seem to help one another on occasions of special interest. The Rev. R. BALAVENDRUM, the Indian clergyman at Penang, writes of his ministrations to mixed congregations—to English, among whom on Easter Day were the Governor of Singapore

and Lady Mitchell—to Tamils, and to Chinese. The Rev. W. HAINES went from Selangor to examine the Mission schools, where he found Hindu and Moham-medan boys sitting side by side and learning Scripture lessons. The Rev. H. C. HENHAM visited the Tamil Mission Association, and celebrated the Holy Com-munion in Tamil in St. George's Church.

The work in North Borneo progresses. Few men



THE STRAITS SETTLEMENTS.

possess that happy combination of energy and patience which are manifested in all that the Rev. W. H. ELTON does. His work has three centres, Labuan, Kudat, and Sandakan, each 150 miles from each other. At Kudat he has a colleague, the Rev. R. Richards, who is in deacon's orders, and on these two men devolve the whole charge of this vast area of tropical country, with a large variety of peoples and languages. To the few Europeans Mr. Elton, of course, devotes his prime care, and heartily and gratefully do the English congregations respond by helping on the work among the



A CHINESE CHRISTIAN FAMILY IN THE STRAITS SETTLEMENTS.

heathen. On the first anniversary of the laying the foundation stone of the church at Sandakan, Mr. Elton held a thanksgiving service. Flags were arranged as a shelter, for at present the walls are only about five feet high, built of the blue-grey porphyry and with granite dressings, and all laid in Portland cement. Every course is laid in Mr. Elton's presence, as Chinese masons do not build straight, and he writes that he hopes that money will come in in sufficient sums to enable him to claim a promised grant from S.P.C.K. of £100 four years hence.

But Mr. Elton's activities are in the first instance, and in largest manner, given to spiritual work, and here, as in the material building, everything is done under his careful oversight. He writes :—

“The school was established six years ago. For the first four years I had Chinese masters only, and they did not prove satisfactory, as they had no influence except over the Chinese boys. For the last two years Mr. Patrick has been our master, and under him the school has steadily progressed. We now have sixty names on the roll, with an average attendance of about forty. The following nationalities are represented : Eurasians, Chinese, Malays, Sooloos, and natives of the interior, who speak a language of their own. The teaching of the school is carried on in English and Malay, and Chinese is taught to the Chinese boys by a Chinaman. Twenty of the boys are boarders, who are either Christians or preparing to be Christians. Our chief difficulty lies in the wild nature of many of them ; they are exceedingly difficult to hold, and almost every week we have a runaway. We then have to despatch several boys in pursuit, and the runaway is nearly always brought back and is happy again for a time. Very few of the parents as yet value education, and so we do not get much help or encouragement from them. But notwithstanding all the drawbacks the school is daily improving, and many of the boys are beginning to appreciate the value of education, and are doing much to tame the wilder spirits. We have now a dozen Christians among them, and these form a surpliced choir and take much interest in the services of the church. School is opened and closed daily with the shortened form of morning and evening prayer in the school-church. These are choral throughout, and are taken in English. We find that the boys take the utmost pleasure in these musical services. From what I have said you will see the difficulty one has to contend with in a new country like this at the beginning, but, under God, much has already been done, and, though we have many disappointments, yet we can see that the school is making steady progress, and that the time will surely come when the children of the present pupils will thoroughly appreciate a good education.”

Some few Japanese have found their way to North Borneo, and arrangements are now being made for a regular stream of indentured coolies from Japan, who will find work in tea and coffee plantations and in the timber yards. Thus another nationality will soon claim the attention of the Church in North Borneo.

Bishop SCOTT, who paid a short visit to England last year, returned to his diocese when the outbreak of war seemed to make his presence especially necessary. In view of possible perils he did not take with him the lady workers whom he had engaged. On December 13 he wrote to the Society :—

North
China

“ Mrs. Scott and I arrived in safety at Chefoo on December 4, spent four days with Mr. Brown and Mr. Greenwood, and came on here by the last steamer before the river closed.

“ I am sorry to have to report that we missed seeing Mr. Brereton, who, after taking my place in Peking during my absence, has just been invalided to Hongkong for the winter.

“ This has determined me to winter here, and so give Mr. Norris more opportunities of visiting his inland stations.

“ Our ladies had been sent away from Peking, and the work in the compound there seemed much dislocated by the war and prospects of invasion. I am therefore leaving Mr. Iliff and Mr. Matthews in charge, and they will be able to do all that is required, while I, being in Tientsin, am within two days of Peking if it is necessary to go up.”

A later letter from the Bishop, dated Tientsin, January 5, 1895, came to hand in time to appear, and it is here given :—

“ You will be expecting some further intelligence from the ‘ seat of war ’ ! It is wonderful, as one lives on quietly here, how little of accurate and trustworthy information one acquires. The main facts of the campaign are telegraphed to England, and we often learn the (comparative) certainty of rumours by seeing them re-telegraphed from London and printed in our local paper.

“ We are, of course, constantly hearing that the Japanese are landing here, there, and everywhere, but we have not yet attained to the small modicum of certainty which contents us as to what has happened at Newchwang. Many Chinese soldiers are coming in who have escaped from the fighting at Port Arthur, some of them wounded, but not severely, for only those slightly wounded could possibly stand the journey overland in this bitter cold. The Vice-roy’s and other hospitals take them in, and I am hoping to see some of them in a day or two. They express themselves very grateful for the care and attention bestowed upon them at the Mission hospitals. Our work here so far is English, not Chinese,

and one is not much in contact with the people in consequence, but the general impression one gets from reading and talking with Europeans is that the ordinary Chinese are quite callous about the war, and gladly welcome Japanese or anyone else who will secure them quiet and unmolested enjoyment of their small farm or business. The most *governable* people in the world, they ask only for some one to *govern* them, and this is just what they have not had, but in a very rude sense, for long enough. The mercantile and agricultural part of the nation have many valuable and sterling qualities, but everything is choked and marred by the want of an ordinarily upright and capable Government. *Who* is to supply it? is the question that forces itself upon us here whenever we think of the matter.

"Mr. Iliff taking charge in Peking, thus I am enabled to let Mr. Norris free for a visit to his Yung-Ching flock, where he is spending Epiphany. There is a general belief that the Japanese will go straight to Peking, in spite of winter; when they have been there I hope we shall have some better idea of the future. Five gunboats are lying in the river here, and to each has been added a contingent of marines intended for the defence of the legations in Peking; but the Chinese Government has objected to their marching up there, and feels itself competent to take care of foreigners in the capital. We are thus well supplied with soldiers and sailors here, and every Sunday morning the men from the British gunboat are marched to church at 9.45. We have a special service for them before the service for the usual congregation, as they fill our little church-room entirely—there being some seventy or eighty in all. The ordinary services are gradually becoming better attended, and I think we shall find a good deal of interest and support when we come to the point of building a church.

"The news from the interior so far is quite peaceable, and Mr. Sprent seems to have no anxiety on behalf of himself or his co-workers.

"At Chefoo, where I spent four or five days *en route*, Mr. Brown hopes to begin the new church in March. He has Mr. Greenwood with him once more, and here we have Mr. Griffith, who accompanied Mr. Greenwood on his voyage out. Mr. Griffith is employed in the first efforts at the language, and takes part also in the services. Mr. Matthews, who is with Mr. Iliff in Peking, has so far advanced in Chinese that he is now able to read the prayers in church. The people in Peking do not seem at all disturbed or anxious. Everything is frozen up here now, and we have had no news from Bishop Corfe since our arrival a month ago."

The Rev. MILES GREENWOOD, accompanied by the Rev. F. J. Griffith, left England some weeks before the Bishop. The Rev. W. BRERETON, who broke down from the effects of severe influenza, has had to come to England on medical certificate, and is condemned to a long period of absolute rest, but not without good hope

of restoration to health after a twelvemonth of strict regimen. Recent letters from Mr. Brereton and the Rev. F. L. Norris at Tientsin appeared in the *Mission Field* for January 1895.

We have had the pleasure of welcoming to England **Japan** during the past year two brethren who have given the best of their health and strength to the work of the Church in Japan—Archdeacon SHAW and the Rev. H. J. Foss. Both have rendered good service at home by their presentations before English congregations of the needs and prospects of Japan. As to the past and its results, they may be summed up in the words which Archdeacon Shaw addressed to the large meeting in Exeter Hall on November 29, 1894. Having stated that it would be, on the morrow, twenty-two years since he was first moved by God's grace and enabled by His strength to offer himself as a missionary to the S.P.G. on that first great Day of Intercession which was so wonderfully blessed not only in London but throughout the country, he added:—

“When I went to Japan Christianity was a religion proscribed, and notice-boards were posted offering rewards for the apprehension of Christians; and amongst the great mass of the people our holy religion was looked upon as an immoral religion—a religion which no Japanese who had a love for his country or a desire for social purity could in any way hold or uphold. Not only our religion but our customs were looked upon as immoral.”

In contrast with this was the fact that five years ago the Emperor granted the Constitution, and in the first Parliament assembled Christians occupied the chief positions:—

“When the Parliament met, the first duty was to select from amongst their number a president, and also one who answered to the Chairman of Committees in our own Parliament. Such an honour, of course, was greatly desired by every member of that assembly—the first Parliament that ever met in Japan. They gave their votes to the astonishment of the whole nation. The two who were elected to these high offices in the first Parliament were both Christians. Such an incident in the history of the country showed what a radical change had taken place in these twenty years in the public mind towards Christianity.

“I and my brother missionary were the first missionaries of our Church to be sent to the great capital of the country—a city almost as large in extent as London, and numbering from 1,200,000 to

1,400,000 people. When I left the other day on furlough, there were sixteen congregations in the city and the surrounding country directly connected with the work of the venerable S.P.G., and not only these but in the remotest villages there were congregations of Christians who had built their own churches, and were presided over by their native clergy. We have now in our Mission a small but earnest body of Japanese clergy hardly to be excelled in any Church in the world for intelligence, earnestness, and spiritual power."

The Rev. H. J. Foss, addressing the members of the Society at the monthly meeting in January 1895, began by stating that in that room he had said seven years ago that there were a hundred baptized persons in the Kobé district, while now there are four hundred, and St. Michael's, Kobé, the largest port in Japan, has now two other churches sprung from it.

It is not often granted to two missionaries, even though, as in the present cases, their periods of work have extended over so many years, thus to chronicle results, not merely as shown by statistics, but in the changed public opinion which the proclamation indicated.

Bishop Bickersteth's letter, which follows, shows that he is in no way disheartened by the state of Japan, but is vigorously at work in covering the whole country with the organisation of the Church:—

"January 15, 1895.

"Serious crises have not been few in Japan during the quarter of a century which has elapsed since her great Revolution, but the year 1894 will undoubtedly stand out in her history as an era of almost unequalled importance.

"It has seen the ratification of a new treaty with England, in which Japan's claims to rank as an independent nation on an equality with the nations of the West are fully recognised. It may now be confidently hoped that as time goes on the irritation which the conditions of earlier treaties have caused in the mind of the Japanese will pass away, and give place to a feeling of cordiality and goodwill. If so, though it is possible that local difficulties may occasionally arise owing to the unexpectedly complete concessions which England has made in the matter of legal jurisdiction over her own subjects, yet on the whole the Church will undoubtedly largely benefit by the new state of things.

"The interests of the Church are too closely united with the political progress of these lands to admit of any real separation. At the present time it is premature even to venture an opinion as to what will be the immediate result of the war from a missionary

standpoint. Irreligiousness in the educated classes—the result of long centuries of Confucian teaching—is the great bar to the successful progress of Missions in this land. It is possible that a deepened sense of responsibility following on the acceptance of new and onerous duties may, in God's providence, be the very preparation for the Gospel of which the national character has hitherto stood in need, and deepen the sense of the imperative need of religion if those duties are to be adequately fulfilled. If, on the other hand, vanity at great achievements and ambition of new conquests are the prevailing sentiments, the door will be faster closed than ever. At least, I trust that it will be felt that such a crisis is the Voice of God claiming of the Anglican Communion self-denial and effort on an altogether new scale. It would surely be at our peril that this country, controlling as it all but certainly will during the next century the destinies of the Further East, had reached that point in its history when it was really prepared to accept the Faith at our hands, and we through unreadiness were unable to impart it.

“The principal ecclesiastical event in the past year was the calling of the Special Synod in May. The object was to delimitate episcopal jurisdiction in Hondo, the main island of the Japanese group, which has a population of over thirty million inhabitants, and to establish local synods.

“The island was divided into four Missionary jurisdictions, which we have termed respectively those of North Tokyo (population eleven millions), South Tokyo (population nine millions), Kiyoto (population five millions), and Osaka (population ten millions). Of these the North Tokyo and Kiyoto jurisdictions were assigned to the American, and those of South Tokyo and Osaka to the English Mission. This arrangement, which is practically the same as that agreed on by Bishop Hare and myself four years ago, avoids any further transference or change of Missions than was then effected. It does, however, as both Bishop M'Kim and I feel, render very desirable a further increase of the Episcopate in Japan, and I heartily hope that the Society may be able to assist in promoting this object. To place a Bishop in the new Osaka jurisdiction will, with God's blessing, ensure the unity and progress of the large work which is there being carried on. This is the most important step which can be taken at the present time.”

Corea bore the first brunt of the Japanese attack, **Corea** which was subsequently transferred to China. The condition of our brethren has been the subject of much anxiety, but for themselves they seem to have stayed at their post calm and undismayed. That the war has sadly arrested all active missionary progress goes without saying, but the Bishop and his clergy have devoted themselves to such work as was possible to them, and especially to the fuller acquisition of the language.

In the report for 1893 it was stated (p. 83) by the Bishop that they were preparing, in the words of Holy Scripture, a history of the life and work of our blessed Lord, "an enlargement, in fact, of the second article of the Creed." To the printing of this work, which the Bishop calls "Lumen," the Society made a contribution of £50. The Bishop, in acknowledging this, wrote on June 13, 1894:—

"You will be glad to hear that it is proceeding apace. The printers are getting through two pages per diem, and I am in great hopes that the whole will be finished (70 pages or thereabouts) in time for Trollope to take a copy to England with him for presentation to the Society. We are bringing it out in two editions, one of Ên Moun and Chinese, and one in Ên Moun alone for illiterates. It looks well, and our printer, Hodge, is doing the work in a truly admirable way.

"When I remember the extremely generous treatment we have received from the Society in the past (I do not allude to the munificence of the grant, but to the free hand which I have been allowed in administering it), I am anxious to do all I can to justify that treatment. We are not yet out of leading strings—very far from it. But something, I hope, has been consolidated during these five years, and it would not be fair to the Society for me to take it for granted that it will continue to give me the free hand it always has given."

Bishop Corfe's annual letter is always full of interest, and the following in no way falls behind those of past years in our reports:—

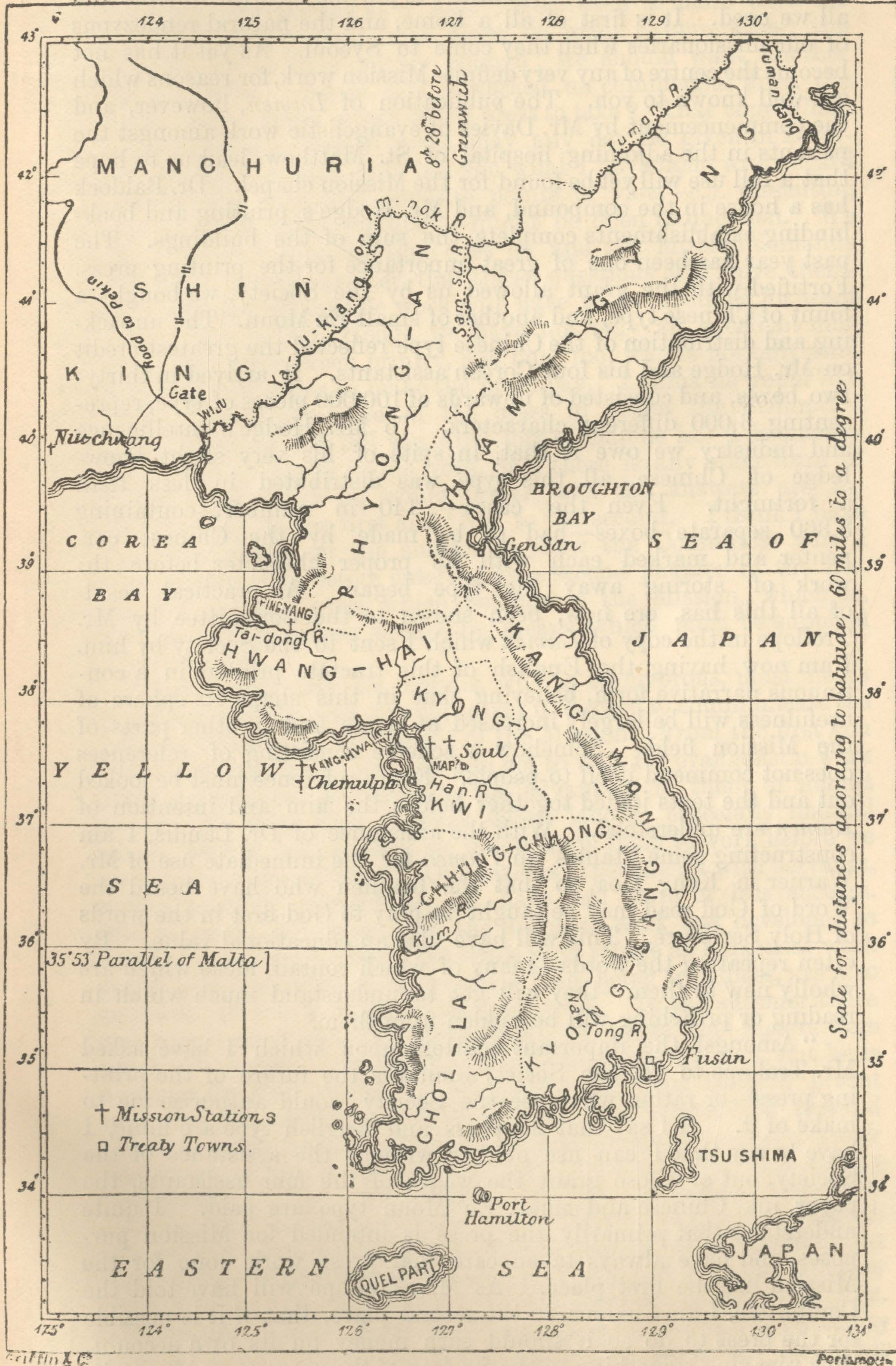
"January 4, 1895.

"The account of the work undertaken by the Society in Corea and Manchuria during the year just past will have been, to a great extent, anticipated by all that you will have learnt from Mr. Trollope. Nevertheless, as in duty bound, I send you a detailed description of the various departments of the diocese so far as they have been affected by the funds of the Society. And when I say 'so far as,' I am reminded that this phrase covers nearly the whole ground of the work attempted by us; and although I thanked the Society when the previous grant was given to the diocese in 1890, each year deserves a separate expression of thankfulness, as each year brings with it some little development of work which, but for the Society's help, could never have been brought about. The end of this year will see the expiration of the original grant to Corea, and I trust that the Standing Committee already sees the wisdom and approves the action of my sending my chaplain to report to it in person the state and condition of the Society's operations in Corea since my arrival here on the Feast of St. Michael, 1891.

"In Syeoul the central Mission-house and Chapel of the Resur-

COREA.

On Mercator's Projection. Scale: 5 inch to a degree of Longitude



rection at Nak Tong have continued to provide us with a home and all we need. It is first of all a home, and the natural rendezvous of our missionaries when they come to Syeoul. As yet it has not become the centre of any very definite Mission work, for reasons which are well known to you. The publication of *Lumen*, however, and the commencement by Mr. Davies of evangelistic work amongst the patients in the adjoining hospital of St. Matthew, lead us to hope that a full use will yet be found for the Mission chapel. Dr. Baldock has a house in the compound, and Mr. Hodge's printing and book-binding establishments complete the sum of the buildings. The past year has been one of great importance for the printing press. Fortified with the grant allowed us by the Society, we bought a fount of Chinese type, and another of small Ên Moun. The unpacking and distribution of the Chinese type reflected the greatest credit on Mr. Hodge and his four Corean assistants. It arrived in thirty-two boxes, and consisted of upwards of 100,000 pieces of type, representing 3,000 different characters. To Mr. Hodge's intelligence and industry we owe it that, in spite of his very slight knowledge of Chinese, all this type was distributed in less than a fortnight. Even the cases—140 in number, containing 3,360 separate boxes—had to be made by the Chinese carpenter and marked each with its proper character before the work of storing away the type began. A practical result of all this has, ere now, been shown to the Committee by Mr. Trollope in the copy of *Lumen* which I sent to the Society by him. I am now having the English of this tractate printed in a continuous narrative form, believing that in this shape its sphere of usefulness will be largely increased at home and in other parts of the Mission field. Somehow a scheme consisting of references does not commend itself to people. Every reference must be looked out and the texts joined together before the aim and intention of *Lumen* are understood. With the assistance of Dr. Landis, I am constructing some litanies on *Lumen* for the immediate use of Mr. Warner in Kang Hoa, so that the heathen who have heard the Word of God read may be taught to pray to God first in the words of Holy Scripture. This will have also an educational value. By often repeating the words—many of which contain ideas which are wholly new to them—they will get to understand much which in reading or preaching will be hidden from them.

“Amongst the important matters upon which I have asked Mr. Trollope to get the Society's mind is the future of the printing press—or rather what use the Society would authorise me to make of it. If I say that the press and English type are mine, I have to say that I can use neither without the assistance of the Society, out of whose grant the wages of the four assistants, the paper, ink, Chinese and small Ên Moun type are paid. I quite understand that primarily the press is intended for Mission purposes, and have always taken care that press work done for the Mission has the first place. As Mr. Trollope will have told the Committee, I am anxious, in the second place, that if it is possible for the press to do so it should earn money on its own account, thus repaying something to the Society of the money spent upon it.

But two things have to be said. The press, worked as a commercial concern, must be worked at a loss. Nor, even if there were the custom, could the present small plant be made remunerative; the work could not be done quickly enough; we should want another and larger press. Again, if it is worked on commercial lines, the question arises, What orders is the press to take? That copy which is unsuitable for a Mission press may any day be given in is certain; and Mr. Trollope will tell you what I have done with regard to copy which, from two opposite points of view—*e.g.* dissenting tracts and tradesmen's circulars—might be open to question. We think perhaps that, as the time goes on and the Mission demands on the press become greater, that these questions will solve themselves, and that all outside work will have to be declined for want of time. But in Mr. Hodge we have not only an excellent missionary, but a very keen printer, and one, too, who is not only fond of printing, but eager to make the press pay. I think he would like to make enough money out of the press to endow the Bishopric! But Mr. Trollope will tell you what sort of man he is. I frequently ask him if he is happy in his work, or if there is any other form of Mission work which he would prefer, and the answers are invariably 'Yes' to the first and 'No' to the second. I think I have now said enough on the subject to show the Committee why I desire further light before entering on a second chapter of the history of a printing press which belongs to the Mission, which is, however, useless unless worked by means which must be supplied by the Society.

"Early this year Dr. Landis, who is omnivorous, must needs learn book-binding, and, having learnt it, desired to communicate the secret to Coreans for the benefit of the Mission. From the first you will understand it has been our aim not to wait for evangelistic work before pressing on the heathen the advantage to them of honest labour. Knowing that Coreans detest labour especially manual labour, we felt that perhaps we might teach them to work before we could teach them to pray. Our various experiments with servants, coolies, printing apprentices, &c., have had more or less success. Still we go on, and now that the hospital work has developed so largely we cannot but feel that some such refuge as industrial work ought to be found by us for patients who, being friendless, are also crippled, yet able to do work of some kind. In the summer there was such a case, of a lad of eighteen, in whom the Sisters were much interested. Dr. Baldock was able to save his foot, but he is a cripple for life. When he was discharged from hospital I sent him with Mr. Hodge to Chemulpó, and both learnt how to bind (foreign) books from Dr. Landis. On his return to Syeoul, a corner was found for him in the printing house, and he is now busy all day long binding books. Of course we want *this* to become remunerative for the Mission one day. Once more: When the English marine guard came to Syeoul in July they required bread. Our Corean house-coolie, being of an enterprising nature, began to supply them. Presently the other guards gave their orders to him. Arriving in Syeoul about this time, I saw both the opportunity and the danger: the danger of losing this man altogether, and of his

going hopelessly wrong if he undertook responsibilities for which we knew he was in no way fitted; the opportunity thus presented of teaching this man business habits, and enabling him to fit himself for setting-up in business by-and-bye on his own account. The Korean Bakery has already had its 'ups and downs,' and what its future will be it is impossible to say. Nor should I have troubled you with this long story except that it illustrates what I have been saying—our desire to take every opportunity to use existing materials for the purpose of showing the necessity and the dignity of labour for man. In Japan and China I imagine that we should not have emphasised this so strongly. The character of the Koreans is, however, quite different, and by-and-bye, when we get our schools, the children will have to be taught some trade if they are not to issue forth as fine gentlemen, and be lost to their country and their Christianity.

“The great event of the year for the Mission was, of course, Mr. Davies' ordination to the priesthood, which took place in the Church of the Advent at the Lent Ember season. It was an edifying and thoroughly delightful service. We were not ambitious in our musical efforts, and perhaps for this reason they were very successful. In fact, we confined our music to hymns—of which there were many—accompanied by Mr. Smart, who came from Chemulpó for the purpose. Mr. Trollope acted as Arch-deacon and afterwards as Gospeller, assisting me, with Mr. Warner as Epistler, in the celebration of the Holy Communion. The church was fairly full, and our usual congregation of English and Americans had thus an opportunity—perhaps their first—of assisting at an English ordination. The sermon which I preached on the occasion has been printed by Mr. Hodge, and a copy shall be sent to you. To Mr. Davies I have entrusted the work of beginning his ministry in our hospitals in Syeoul. The mastery of *Lumen* is a serious matter for one who wishes to learn it thoroughly before beginning. I have nothing, therefore, to report on Mr. Davies except that he is doing his work with all diligence, and, in Mr. Trollope's absence, making himself responsible for the accounts of the Mission. The hospital work scarcely comes within the scope of my letter to the Standing Committee, yet the Society will, I know, be glad to hear how useful a work it is doing, and how much it is developing. Through the bounty of the Sisters we have been able to double the accommodation of patients in St. Matthew's Hospital at Nak Tong. A house was bought next to the existing hospital and the two compounds were thrown into one. The principal ward in this new addition has been of the greatest use to the marine guard, many of whom have been sick. Here the fever and other cases have been most carefully tended by both Dr. Baldock and the Sisters. At Tyeng Tong the Church of the Advent continues to do its small but useful work. During Lent there were daily readings after evensong, which were much appreciated. I still make myself responsible for the incumbency of the Advent, but in my many unavoidable absences from Syeoul I have received every assistance there from Mr. Trollope, Mr. Davies, and, when he comes to Syeoul, from Mr. Warner. In the

summer, when the Japanese seized the palace and imprisoned the king, the city for some time was in a state of panic. The Acting Consul-General thought fit to close St. Matthew's Hospital (not, however, the dispensary), and with prodigious labour the patients, bedding, &c., were transported with the Sisters to Tyeng Tong, where they took possession of the empty parsonage of the Advent. All sorts of people, Chinese and Corean, found a refuge just then in our compound or the Sisters' next door. But the panic soon subsided. The Coreans never meant to offer any prolonged resistance to the Japanese; they are, indeed, quite incapable of doing so, being without arms or organisation. At Nak Tong we had no difficulty, though Mr. Warner took care to have the fact noted on our gates in English and Chinese (which the Japanese read) that the property belonged to the English, and a red ensign—manufactured by the good Sisters from I know not what materials—was hoisted.

“In the spring I had occasion to pay a visit to Chefoo to see Bishop Scott, who was then on his way to England. Whilst there I had the great delight of being present at the baptism and confirmation of our faithful Chinese servant Wang. He has been with us since the commencement of the Mission. Unable to instruct him in Chinese myself, I could think of no better reward for his good service than to put him in the way of becoming a Christian. At the time of his annual holiday to China to see his wife and child I placed him under the care of Mr. Brown, one of Bishop Scott's clergy in Chefoo. The accounts received of him were invariably satisfactory, and, as I said, he was baptized and confirmed on Palm Sunday, whilst on Maundy Thursday I had the privilege of kneeling by his side when he made his first communion. It was very delightful to see Andrew's reception by his fellow-Christians after his confirmation. They all came up to him and made that profound bow which is such a dignified and marked characteristic of Chinese salutations. Very soon after this I lent him to Mrs. Bishop, the famous traveller, to act as her servant and body-guard in a journey she was then on the point of making in Corea and Manchuria. That journey is now ancient history, and forms no part of my letter to the Society. At the moment of writing this letter, however, Mrs. Bishop is once more in Corea—without Andrew, who at my request is left in Chefoo to continue his education under Mr. Brown's careful and loving supervision. Yesterday Mrs. Bishop gave me the highest character of Andrew which any employer could give a servant. His newly-found Christianity was pronounced to be the real article by people of all kinds—European, Corean, and Chinese, heathen as well as Christian—with whom in her varied travels through ‘unbeaten tracks’ Mrs. Bishop came in contact. You will thank God for this, and remember that it is once more to North China that we owe a debt of gratitude. What Andrew's future will be I do not quite know. My wish is that he should learn enough English to come back and help me, as interpreter, in instructing the Chinese Presbyterian Christians who are in our households as servants, and enable me to do some missionary work amongst the other Chinese in Syeoul. But this war

and the consequent changes in Corea make me pause. Corea is no place now for a Chinaman. Andrew's English, too, is not yet up to the standard of interpreting. It is therefore clear that he is better off in St. Luke's, Chefoo, where he is living with Mr. Brown, than he would be with me, though I long to have him.

"The Mission House on the River Han, some three miles from Syeoul, built on a bluff overlooking a considerable village called Mapó, is now unoccupied except as a place of occasional resort. In July I lent it to the Sisters, who went there for a few days' change and rest from their arduous duties in the hospitals. When I am in Syeoul Mr. Hodge and I go there from time to time to dine and sleep. On these occasions we are able to get through a good deal of *Lumen* together, with much mutual profit. I am very glad that we possess this house and property. It occupies a commanding position, as the Japanese found out in the summer, when, but for Mr. Trollope's prompt and determined action, they would have converted it into a fortified camp. The compound is very large, capable of being used either for agricultural or building purposes; but by this time, by the help of Mr. Trollope's plans and descriptions, the Standing Committee knows all about it. I trust that one day a fortress of the Faith may be established there, which shall be the means of bringing peace and goodwill to the poor people who live around it, instead of the oppression and cruelty which it was their design to bring. Passing down the river to a distance of some forty miles, I come now to Kap Kot Chi, the little village on the island of Kang Hoa, nestling under a hill on the edge of the river, where Mr. Warner has been living with his teacher. The house—very old when we bought it—became almost uninhabitable in the spring, and had to be practically rebuilt; on the old lines, however, and with the same timbers. It is now a very presentable little thatched roof abode. One good-sized room Mr. Warner has fitted up as a preaching and prayer room, where he sees all who will come to him. I have no doubt that he will himself write to the Committee and describe his plan of action. It is here and in the hospitals that the practical value of *Lumen* as a book for the unlearned has to be discovered. This much has already been discovered. *Lumen* is a sealed book to all without much verbal explanation, because it deals with mysteries and facts which are wholly new to the Corean mind. How great need there is, therefore, for us to continue our studies in the language and bring those studies constantly to bear upon the great work we have taken in hand! In what directions Mr. Warner's river work will develop it is impossible yet to say. Alone he can scarcely do much of permanent value on the river; and yet I have no one to send him. Still, if the Committee are as patient as we try to be a way will be found, and I think I can trust Mr. Warner to take it. We have called this St. Nicolas' Mission-house, thereby allowing many pleasant and helpful associations to find a resting-place under its shelter. The history of St. Michael's during the past year has been uneventful. In the summer I had let the parsonage to Mr. Furley, the agent of the British and Foreign Bible Society in Manchuria, who with Mrs. Furley intended to spend

some time in Corea, with a view to preparing himself for future work in the country. Mr. and Mrs. Furley are members of the Church of England, and I was looking forward to seeing much of them. In the summer, however, the war came as well as the Furleys. Mr. Furley had to leave to look after his actual work in Manchuria; Mrs. Furley accompanied him, and the brilliant reign of less than a month came to an abrupt end. The services in St. Michael's have continued every Sunday, with but three unavoidable exceptions. During the early spring and winter Mr. Davies was in charge. At other times either Mr. Warner has come for Sunday services from Kang Hoa, or Mr. Trollope or I have come from Syeoul. For these reasons I have been quite unable to advance the work of the Mission in the neighbouring orphanage, where, close to Dr. Landis in St. Luke's Hospital, the three little boys for whom we have made ourselves responsible are living under the charge of a heathen coolie. I regret this more than I can say. There is no alternative, however, to the present course but to turn them out of doors, and this we cannot do. I long for the time when we shall have a married man, who with his wife, possessing a knowledge not only of Corea, but of Corean children, will take our orphans from infancy, and, after bringing them up to childhood, will pass them on to schools—the boys under one of the clergy, the girls under a sister or some sensible woman who will educate them and fit them to become the wives of our boys. With this wave of barbarism wrapped up in tissue paper which is flooding the country, and the active impulse which has thus been given to heathenism, our difficulties with the adults of Corea cannot but be enormously increased, and our hopes lie more than ever with the children.

“Mr. Trollope will ere this have given to you Dr. Landis' letter wherein he expresses his wish to be identified with the Mission hereafter as translator as well as doctor. I have nothing more to urge than I have urged by Mr. Trollope, except to say that Dr. Landis has already begun to assist me in translation work. Once away from the distractions of a treaty port like Chemulpó, the doctor's value to the Mission will in this respect be doubled. He is a keen student and a hard worker. The circumstances under which the Chinese and Japanese adult school under Mr. Smart [was closed] are known to you. Happily for us, the war broke out at the beginning of the long vacation, when the school would in any case have been closed for three months. Subsequent events have not altered my judgment. This Mission house cannot be made a centre of English work amongst Japanese now without damaging our work among Coreans. Had I a Japanese-speaking schoolmaster, or even priest, it would have been different. He could then have told them some wholesome truths, which might have done them more good than his instruction in English. Mr. Smart, however, knows no Japanese, and these Japanese know no English. The results to Mr. Smart and the Mission, would, I fear, have been fatal. The school *has* to be started again some day; that is to say, the Japanese will have a greater claim on us now than heretofore.

They are more numerous, and their powers of doing harm are greater. I have still the Japanese problem to solve, and I await replies to my letter in the *Guardian* last July asking for men. Whether Mr. Smart will be successful or not in learning the language I cannot yet say. His eyesight is bad, and I fear getting worse. Nearly all bookwork is therefore beyond his reach. Japanese character, of course, has never been—never can be—attempted by him. It remains to be seen whether his great affection for Japan and things Japanese will enable him in Japan itself to pick up enough of the spoken language to make himself useful here—that is to say, enable him to carry out his intense desire to do active Mission work among them as a lay-preacher. The Standing Committee will see that I could not do less than give him this opportunity, when I had been obliged to bring to a sudden end the work which for two years he had done so faithfully.

“There have been two baptisms in St. Michael's, and two confirmations during the past year. A German gentleman, who has married a Japanese lady, asked for confirmation for himself, and baptism for his wife and son. He speaks English well, not so she, whilst the son is only five. The preparation was a work of great difficulty, but with much assistance from Mr. Smart and Mr. Warner I was able to baptize and confirm them on the fourth Sunday after Easter. Since August there have been almost continuously English men-of-war in this port. Frequently I have been asked to go off and perform Divine Service on Sundays, and when I have been able to go I have been received with the kindness and treated with the generosity which I recognised so well and enjoyed so largely for over twenty years of my life. On April 26 I left Chemulpó to pay my annual visit to Niu Chwang, and enable Mr. and Mrs. Doxat to return to Syeoul to pack and bring away the many things which they had been compelled to leave behind the previous autumn, when they had only ten days' notice to enable them to catch the last steamer before the port closed for the winter. Whilst there I confirmed one candidate presented to me by Mr. Doxat—the chief officer of one of the steamers trading to Niu Chwang. The Consul and Mrs. Bullock most kindly made me their guest. I arrived just before Ascension Day, and after the celebration and subsequent children's service the Doxats left for Corea. All spoke gratefully of the work which Mr. and Mrs. Doxat are doing in Niu Chwang. Mr. Doxat has some of the boys under instruction, and Mrs. Doxat some of the girls every day in the week except Thursday, when Mrs. Doxat has a 'sewing bee.' Otherwise Thursdays are holidays, which the children are taught to enjoy by first meeting together for a short service with catechising. These catechisings enabled me to judge of the religious instruction which the children receive either at home or at the Sunday-school, which is held before morning prayer every Sunday in the court-room by Mrs. Baudinel and Mrs. Daly, the former of whom has made this her special work for years. The property for which we were in treaty the year before last is not yet bought, and another property which was more suitable is in like case. The landlord is unable to fulfil his agreement in

certain alterations and enlargements, and I bid Mr. Doxat not to part with the money. He continues, therefore, to rent this property. Perhaps as things have turned out this is as well. The future of Manchuria is as uncertain as that of Corea. I see no prospect of removing Mr. Doxat, nor shall I until I receive help from England. Whether he likes being there or not I cannot say. He has a very high sense of duty, and it is difficult to discover what effect this has on his preferences. He is a volunteer, although I am giving him regularly every quarter the grant allowed to Manchuria by the Society. He funds it in the hope that he will one day be able to build a church. What I want him to do, however, is to get his people to do the same, and by monthly or at least periodical offerings prepare to build their own church. Then the Society's assistance, by means of the not otherwise used grant, will be of real value to them. This, too, is thoroughly in accordance with the Society's plans, I believe, the underlying principle of which is '*do ut des.*'

"Ever since November Niu Chwang has been closed to us. One of our last letters told us that Mrs. Doxat was recovering from an alarming attack of fever. Our anxiety now on their account is very great. We hear that there is no courier service between Tien Tsin and Niu Chwang this winter. Two men-of-war are sharing their exile, so that we do not fear for their lives. But for all that it is a serious thing all of a sudden to find oneself completely isolated from the outside world for four months, with Japanese, Manchus, and Chinese raging around. When I was in Niu Chwang in the spring everyone asked so anxiously and affectionately after Pownall, who during his year's ministry there had evidently found his way to the hearts of the people. And now he is at rest. I am grateful to the Society for enabling him to pass his last months in comfort, for although he had ceased to belong to us he was and always will be in our hearts.

"Another letter must follow describing the rapid changes which are going on here, quite unguessed by England. For the present I conclude, thanking the Society over and over again for so much support, so much generous, wise, enlightened help. I wish you and your colleagues and the members of the Standing Committee, all and each, happiness and increased powers to carry on the good work, and am, dear Mr. Tucker,

"Yours very sincerely,

"✠ C. J. CORFE."

The Rev. J. H. Pownall will be remembered as the first missionary sent to Newchwang, in Manchuria. The last Report stated that his delicate health had driven him to England, and on July 14 he died in his own home at Leicester. The Rev. Canon DOXAT generously took his place at Newchwang at short notice. The following letter shows what is the opinion of Canon Doxat, a man of wide experience, of the work which Mr.

Pownall, with only small experience and single-handed, had accomplished in a place which must present exceptional difficulties and temptations :—

“ In consequence of Mr. Pownall's return to England from ill-health, at the Bishop's request my wife and I left Seoul, where I had been acting as chaplain to the Sisters, and ministering to the few foreign members of the Church, and came here in the beginning of November 1893. Our steamer was the last of the season leaving from Corea, and soon after our arrival the port became blocked with ice, and we were shut up for the winter.

“ The foreign population, about ninety in number, is very cosmopolitan, though the large majority are English, and are either connected with the British Consulate, the Chinese Imperial Customs, and the various places of business, or are pilots connected with the port. A good number of the foreign residents are married, and there are a large proportion of children in the place.

“ The enforced seclusion and idleness of the winter months makes the presence of a chaplain very desirable, though the sad fact that for twenty-five years no English Church chaplain or missionary came here till Bishop Corfe visited the place two years ago and established regular Church services, makes the work still an uphill one.

“ Mr. Pownall, during his stay here, made the Church respected, and himself much beloved by his devoted service, and his loss is regretted by everyone.”

II. AFRICA.

There are in Africa and in the Islands adjacent Eighteen Dioceses, of which, at the present date, the following are the Bishops:—

Province of South Africa.

Capetown, founded 1847. Most Rev. W. W. Jones, D.D., Metropolitan of South Africa, 1874. Coadjutor Bishop, Right Rev. A. G. S. Gibson, 1894. *Commissaries in England*—Rev. J. P. F. Davidson, St. Matthias', West Brompton, S.W.; and Rev. Canon Moberly, Oxford.

Grahamstown, founded 1853. Right Rev. A. B. Webb, D.D., *tr.* 1883, *cons.* 1870. *Commissaries in England*—The Rev. the Warden, Keble College, Oxford; Rev. C. B. Maude, Vicarage, Leek.

St. John's, founded 1873. Right Rev. B. L. Key, D.D. (Coadjutor, 1883); Bishop, 1886. *Commissary in England*—Rev. C. Gamlen, Peasedown St. John, Bath.

Natal, founded 1853. Right Rev. A. H. Baynes, D.D., 1893. *Commissaries in England*—Rev. J. H. J. Ellison, Windsor; and Rev. H. L. Paget, 31 Gordon Square, W.C.

Zululand, founded 1870. Right Rev. W. M. Carter, D.D., 1891. *Commissaries in England*—Rev. the Hon. A. G. Lawley, St. Andrew's, Bethnal Green, E.; and Rev. S. A. Donaldson, Eton College, Windsor.

Bloemfontein, founded 1863. Right Rev. J. W. Hicks, M.D., D.D., 1892. *Commissary in England*—The Rev. V. S. S. Coles, Pusey House, Oxford.

Pretoria, founded 1878. Right Rev. H. B. Bousfield, D.D., 1878. *Commissaries in England*—Rev. Dr. Baker, Merchant Taylors' School, Charterhouse Square, E.C.; Rev. Canon J. H. Masters, Slinfold, Horsham.

Lebombo, founded 1891. Right Rev. W. E. Smyth, M.A., M.B., 1893. *Commissary in England*—Rev. E. Sturges, Wokingham, Berks.

Mashonaland, founded 1891. Right Rev. W. T. Gaul, 1895.

St. Helena, founded 1859. Right Rev. T. E. Welby, D.D., 1862. *Commissary in England*—Rev. W. H. E. Welby, Ryde, Isle of Wight.

Mauritius, founded 1854. Right Rev. W. Walsh, D.D., 1891. *Commissaries in England*—Ven. Archdeacon Long, Bishopwearmouth, Sunderland; Rev. C. W. Childe, Christ Church, Cheltenham; Rev. J. F. Kitto, St. Martin-in-the-Fields, London, W.C.

Madagascar, founded 1874. Right Rev. R. K. Kestell-Cornish, D.D., 1874. *Commissary in England*—Rev. J. T. H. Du Boulay, Upwey, Dorchester.

Zanzibar and East Africa (*formerly Central Africa, &c.*), founded 1861. Vacant.

Eastern Equatorial Africa, founded 1884. Right Rev. A. R. Tucker, D.D., 1890.

Nyasaland, founded 1892. Bishop Designate, Ven. Archdeacon Maples.

Sierra Leone, founded 1852. Right Rev. E. G. Ingham, D.D., 1883.

Western Equatorial Africa (*formerly Niger*), founded 1864. Right Rev. H. Tugwell, D.D., 1894. *Assistant Bishops*—Right Rev. C. Phillips, D.D., 1893, and Right Rev. I. Oluwole, D.D., 1893,

Independent Dioceses.

Missionary Bishopric, founded by the Church of the United States :—
Cape Palmas, founded 1851. Right Rev. S. D. Ferguson, 1885.

The Society in May 1894 voted the following grants to the amount of £19,578 for the year 1895 :—

Capetown, £1,573 ; Grahamstown, £2,747 ; St. John's, £3,752 ; Maritzburg, £2,277 ; Zululand, £952 ; St. Helena, £275 ; Bloemfontein, £2,000 ; Pretoria, £900 ; Mauritius, £930 ; Madagascar, £3,786 ; Sierra Leone, £286 ; Cape de Verde, £100.

[The grant for Mashonaland Diocese for 1895 is £1,568, and that for Lebombo Diocese, £1,000.]

The following contributions to the Society's Funds were received by the Treasurers on account of 1894, (a) from the undermentioned Dioceses :—

Capetown, £96. 9s. 4d. ; Grahamstown, £41. 8s. 8d. ; St. John's, £10. 11s. 7d. ; Zululand, £2. 8s. ; Bloemfontein, £43. 11s. 6d. ; Pretoria, £55. 7s. ; Madagascar, £9. 5s.

(b) from Chaplaincies—Biskra, £22. 7s. 10d. ; Hammam R'irha (N. Africa), £4. 1s. ; the Azores, £8. 3s. 8d.

LIST OF THE MISSIONARIES, STATIONS, &c., IN THE AFRICAN DIOCESES ASSISTED BY THE SOCIETY.

Capetown.

Names		Stations		Extent in Sq. Miles	Popula- tion	Church Members	Congre- gation	Commu- nicants	Con- firmed	Baptisms
Anderson, G. W.	1871	<i>Riversdale</i>	1854	1,712	11,364	2,000	105	340	...	136
Atkinson, O. F.	1883	<i>Woodstock</i>	1855	10	4,973	2,000	350	350	53	153
Boehm, F. O. M.	1893	<i>Mossel Bay</i>	1858	707	7,291	2,210	525	378	...	131
¶ Bramley, W.	1857	<i>Swellendam</i>	1849	...	...	...	...	...	...	...
Clark, R. M.	1877	<i>Upper Paarl</i>	1861	610	21,369	370	85	69	19	44
Curlewis, J. F.	1861	<i>Lower Paarl</i>	1861	900	21,200	2,240	300	375	56	137
Edwards, F. D.	1870	<i>Malmesbury</i>	1857	4,000	23,258	3,780	700	900	308	303
Greenwood, F.	1875	<i>Bredasdorp</i>	1870	1,577	6,608	530	300	186	114	81
Hampden-Jones, B. H.	1893	<i>Clanwilliam</i>		30,000	11,586	200	60	77	...	18
Hillyard, P. E. H. ...	1887	<i>Oudtshoorn</i>	1861	1,653	23,869	829	251	263	...	64
Jeffery, A.	1862	<i>Ceres</i>	1861	4,244	5,962	650	230	181	...	74
Jones, C. E.	1879	<i>Caledon</i>	1851	1,772	12,192	1,800	844	500	146	132
Kendall, R. S.	1880	<i>Newlands, &c.</i>	1875	...	...	350	130	95	14	53
Lawrence, G.	1860	<i>D'Urbanville</i>	1858	100	2,000	400	90	160	37	43
Lewis, V. A. N.	1893	<i>Port Nolloth</i>	1865	100	1,560	400	180	82	17	22
Moore, F. B.	1867	<i>Constantia</i>	1868	25	2,122	850	120	80	...	46
Morris, W. J. R.	1859	<i>Robertson</i>	1860	1,526	11,332	400	130	73	...	29
¶ Mortimer, B. O.	1867	<i>Knysna</i>	1851	810	6,952	1,500	337	290	...	103
Pattison, O. B.	1885	<i>Zuurbraak</i>	1885	100	...	881	148	87	...	39
Peters, Canon T. H.	1864	<i>Kaffir Coll. Zonnebloem</i>	1855	...	...	...	...	...	...	...
Robinson, D. E.	1886	<i>Victoria West</i>	1890	4,873	7,568	260	55	94	33	13
Samuels, J. C.	1871	<i>Georgetown</i>		979	10,095	1,560	358	246	...	76
Schierhout, W. P. G.	1882	<i>Heidelberg</i>	1854	1,500	4,700	1,057	60	156	...	114
Slingsby, W. E.	1887	<i>Swellendam</i>	1849	2,362	6,550	800	160	176	...	34
¶ Taylor, W. F.	1858	<i>Mossel Bay</i>	1858	200	9,355	2,300	920	367	...	175
		{ <i>Claremont</i>	1852	25	6,237	1,700	455	300	80	179
		{ <i>Plettenberg Bay</i>		400	...	400	150	91	...	30
Catechists		{ <i>Somerset West</i>		50	12,683	150	80	38	...	18
		{ <i>Stellenbosch</i>		318		800	165	138	11	35

31 Catechists and School Teachers.

Connected with the Ladies' Association.—Miss Cole.

¶ Honorary Missionaries.

Grahamstown

Names		Stations	Extent in Sq. Miles	Popula- tion	Church Members	Congre- gation	Commu- nicants	Con- firmed	Baptisms
Aldred, J.	1859	East London West ...	1868	...	...	75	40	19	87
Bruce, W. R.	1889	Southwell	1879	...	195	90	79	...	59
Oatling, J.	1883	Tarkastad .....	...	8,000	240	100	70	27	32
†Cox, S. W.	1878	Herschel	1876	600	25,000	420	346	143	254
¶†Gawler, J.*	1887	Port Elizabeth (St. Stephen's).....	1870	...	...	...	...	...	...
Grant, Ven. A. J. ...	1889	Queenstown	1858	...	...	...	...	...	...
Hunter, W. E.	1889	Alice	1858	...	8,800	120	134	96	85
Jecks, O. B., B.A. ...	1882	Uitenhage	1846	...	...	...	...	...	...
†Kawa, Peter*	1890	St. Matthew's .....	...	...	...	...	...	...	...
Llewellyn, Ven. W. ...	1856	Uitenhage (1846) and Humansdorp .....	...	...	...	...	...	...	...
†Maggs, M. A.	1884	Bolotwa	1857	400	10,000	400	120	68	130
†Malgas, D.*	1879	Fort Beaufort	1886	...	2,500	260	94	27	79
Martin, R.	1879	Seymour .....	...	...	6,000	253	51	10	45
†Momoti, P. W.*	1885	Port Elizabeth	1870	...	3,000	350	170	18	68
†Mullins, Canon R. J. ...	1863	Kaffir Institution	1862	...	...	...	...	...	...
†Newton, A. J.	1864	St. Peter's on Indwe	1879	...	6,000	500	75	100	63
†Philip, W.*	1879	Igwaba	1886	...	2,000	...	128	41	45
Rossiter, W.	1875	Aliwal North	1862	...	3,000	280	96	47	159
†Stumbles, R. W. ...	1877	St. Luke's .....	...	...	3,000	400	110	38	93
†Taberer, O.	1867	St. Matthew's	1859	1,000	20,000	1,700	524	71	84
†Turpin, W. H.	1859	St. Philip's, Grahamstn. ...	1861	...	4,000	250	150	118	109
†White, W. M.	1890	St. Philip's, Grahamstn. ...	1861	...	...	...	...	...	...

Connected with the Ladies' Association.—St. Matthew's, Miss Lishman.

St. John's.

Names		Stations	Extent in Sq. Miles	Popula- tion	Church Members	Congre- gation	Commu- nicants	Con- firmed	Baptisms
†The Bishop	1864	Umtata	1873	...	...	...	...	...	...
†Adkin, F. J.	1884	Kokstad	1877	...	...	...	...	...	...
†Callaway, G., B.A.	1893	Mount Frere, St. Cuth- bert's, &c.	1884	5,000	87,900	20,109	1,077	698	55
†Chamberlain, Arch., M.A.	1893	Kokstad	1877	3,000	7,630	320	...	146	4
†Coakes, Ven. E. L. ...	1879	St. Mark's, Transkei	1859	...	...	3,710	...	937	69
†Cross, A.	1893	Maclear .....	...	...	...	...	...	...	...
†Daman, L.*	1893	Butterworth	1884	...	...	...	...	...	...
†Dixon, E. Y.	1884	Mount Ayliff	1889	360	11,193	226	311	42	4
†Godwin, Provost, M.A. (res.)	1884	Umtata	1873	3,740	212,570	369	...	151	32
†Green, T. W.	1877	Matatiele	1887	3,420	36,246	1,537	...	330	81
†Heathcote, G. S. C. ...	1885	St. Mark's	1859	...	...	...	...	...	...
†Irving, M. L.	1893	Cala	1,320	3,641	194	165	97	12	21
†Jordan, Nelani* ...	1893	Umjika	200	3,000	450	...	107	16	24
†Ley, R.	1895	St. Cuthbert's	1884	...	...	...	...	...	...
†Lokwe, P. M.*	1893	St. Cuthbert's	1884	...	...	...	...	...	...
†Manelle, J.*	1893	St. Mark's	1859	...	...	...	...	...	...
†Masiza, Peter K.* ...	1873	St. Mark's	1859	...	...	...	...	...	...
†Maya, Z.*	1895	...	...	...	...	...	...	...	...
†Mayekiso, Elias* ...	1893	Mount Frere	1889	...	...	...	...	...	...
†Mitchell, H. J.	1877	Idutywa & Butterworth .....	...	...	...	...	60	...	18
†Ngcwensa, W.*	1875	Clydesdale	1871	...	...	...	...	...	...
†Njoli, W.*	1893	West Pondoland .....	...	...	...	...	...	...	...
†Nyovane, E.*	1893	St. Barnabas', West Pondoland .....	...	...	...	...	...	...	...
†Oxland, J. O. (res.) ...	1886	Clydesdale	1871	1,400	26,600	1,130	...	40	...
†Stead, W. Y.	1885	St. Peter's, Butterworth	1884	...	...	1,604	...	176	166
†Sutton, F. W., M.R.C.S.	1887	St. Barnabas', Pondo- land W. ....	...	2,400	...	214	...	16	6
†Tudor, H. A., M.A. ...	1884	Mount Frere	1889	...	...	...	...	...	...
†Wallis, S. J. (res.) ...	1893	St. Cuthbert's	1884	...	...	...	...	...	...
†Waters, Canon H. ...	1876	All Saints'	1862	1,000	57,300	1,448	200	497	53
†Xaba, John*	1891	Umtata	1873	...	...	...	...	...	...
†Booker, Mr. E. H. ...	...	Mzizi Mission .....	...	...	10,000	9	...	5	...

Connected with the Ladies' Association.—St. Mark's, Four Native Teachers;
Umtata, One Native Teacher.

* Native Clergymen.

† Missionaries to the Heathen.

¶ Honorary Missionaries.

Zululand.

Names	Stations	Extent in Sq. Miles	Popula- tion	Church Members	Congre- gation	Commu- nicants	Con- firmed	Baptisms
†Johnson, O. 1881	<i>St. Augustine's, near</i>							
	<i>Isandhlwana</i> 1880	...	837	720	126	186	...	...
†Morris, J. S. 1892	<i>Vryheid</i>							
†Robins, W. H. 1894	<i>River Usutu (Swazi-</i>							
	<i>land)</i> 1881	...	100	80	60	12	5	2
†Samuelson, S. M. ... 1862	<i>St. Paul's</i> 1863	...						

Natal.

Names	Stations	Extent in Sq. Miles	Popula- tion	Church Members	Congre- gation	Commu- nicants	Con- firmed	Baptisms
Barker, Ven. J. 1853	<i>Ladysmith</i> 1856							
†Booth, Canon L. P., M.D. 1884	<i>Durban, &c.</i> 1872	20,000	45,000	297	305	103	...	21
†Burges, Canon E. T. 1882	<i>Karkloof, &c.</i> 1867	1,500	...	800	455	200	49	40
†Burges, P. T. 1890	<i>Springvale</i> .....	...	37,929	...	345	122	44	72
†Clark, W. 1883	<i>Newcastle</i> 1877							
Dowling, F. 1883	<i>Verulam</i> .....	...	40,647	...	108	66	11	22
Goodwin, T. 1870	<i>Lower Umgeni</i> 1874							
†Greene, F. J. 1879	<i>Maritzburg</i> 1868							
Hawker, H. E. 1892	<i>Stanger</i>							
†Johnson, H. 1890	<i>Durban</i> 1872							
†Kewley, W. T. 1878	<i>Umhlatusana</i>							
†Magwaza, F.* 1890	<i>Ladysmith</i> 1856							
†Markham, B. 1874	<i>Springvale</i>							
†Masiko, P.* 1889	<i>Maritzburg</i> 1868							
†Mzamo, Daniel* ... 1877	<i>Durban</i> 1872	...	5,000	135	225	108	36	47
†Pennington, G. E. ... 1892	<i>Umzinto</i>							
†Radebe, R.* 1891	<i>Estcourt</i>							
†Thompson, H. T. A. 1883	<i>Ladysmith</i> 1856	3,000	40,000	184	318	66	20	40
†Troughton, A. P. 1885	<i>Estcourt</i> 1872	1,797	56,427	550	411	237	43	72
†Turpin, P. A. 1890	<i>Umzimkulwana</i> 1,000		20,460	600	642	130	32	55
†Vedakan, S.* 1890	<i>Durban</i> 1872							
†Vedamuttu, S. P.* 1890	<i>Durban</i> 1872							
Ward, J. R. 1879	<i>Richmond</i> 1853							

(And a Staff of Catechists.)

Connected with the Ladies' Association.—*Highflats*: Miss Fox. *Maritzburg*: Miss Sarney,
Miss Blackmore. *Durban*: ¶Miss Saunders.

Mashonaland.

Names	Stations	Extent in Sq. Miles	Popula- tion	Church Members	Congre- gation	Commu- nicants	Con- firmed	Baptisms
†Upcher, Ven. J. H., M.A. 1892	<i>Fort Salisbury</i> 1890							
†Walker, J. A. 1895	<i>Victoria</i> 1892							

(And several English and Native Lay Workers.)

* Native Clergymen. † Missionaries to the Heathen.

Names	Stations	Extent in Sq. Miles	Popula- tion	Church Members	Congre- gation	Commu- nicants	Con- firmed	Baptisms
BASUTOLAND :—								
¶†Baliour, Canon F. R. T. 1876	<i>Sekubu</i>	300	18,000	48	140	23	...	5
†Deacon, J. 1889	<i>Tsikoane</i> 1892	1,600	18,000	121	233	38	10	46
†Ellis, S. J. 1886	<i>Mafeking</i>							
Kenyon, Gerald 1895								
†Lancaster, E. 1893	<i>Masite</i>							
†Reading, M. A..... 1881	<i>South Basutoland</i> 1874					284	100	120
†Weigall, S., M.A..... 1894	<i>Masite</i> 1887	4,000	30,000	600	400	230	48	64
†Widdicombe, Canon J. 1875	<i>St. Saviour's, Thlotse Heights</i> 1876	300	9,171	228	383	105	21	32
BECHUANALAND :—								
†Bevan, W. H. R., M.A. 1876	<i>South Bechuanaland, &c.</i>	...	...	1,542	...	862	125	186
GRIQUALAND WEST :—								
¶Gaul, Ven. W. T., M.A. 1874	<i>Kimberley</i> 1881							
†Mitchell, G. 1864	(Compound Work)							
	<i>Kimberley</i> 1881	...	5,500	65	171	58	21	23
†Stenson, J. W. 1873	<i>St. Matthew's, Kimberley</i> 1881	...	...	...	...	127	18	51
ORANGE FREE STATE :								
†Crisp, Ven. W., B.D. 1875	<i>Bloemfontein</i> 1851							
†Crosthwaite, H. 1884	<i>Thaba' Nchu</i> 1880	1,200	17,000	800	390	420	66	123
†David, Gabriel* 1884	<i>Bloemfontein</i> 1851	...	...	...	...	542	27	141
†Thorne, J. 1874	<i>Jagersfontein</i>							
†Woodman, T., A. K. C. 1878	<i>Wepener</i>							

Connected with the Ladies' Association.—Miss F. M. Williams.

Pretoria.

Names	Stations	Extent in Sq. Miles	Popula- tion	Church Members	Congre- gation	Commu- nicants	Con- firmed	Baptisms
The Bishop 1878	<i>Pretoria</i> 1876							
Alkin, H. R. 1894	<i>Germiston</i>				70	52	...	27
Dunbar, J. 1894	<i>Thorndale, &c.</i> 1889	3,000	8,614	224	130	20	4	...
¶Maber, C. 1884	<i>Rustenburg</i> 1874							
Matthews, J. C. 1892	<i>Klerksdorp</i> .....	...	4,200	160	70	27	1	64
Mitchell, H. J. (res.) 1877	<i>Krugersdorp</i>							
†Pigrum, T. 1894	<i>Fordsburg</i> .....	...	...	200	120	57	20	31
Rae, C. 1894	<i>Cathedral Mission</i> ...							
†Sadler, H., B.A. 1874	<i>Llanwane, Ermelo, &c.</i>	4,850	32,608	145	66	59	4	21
†Sidwell, H. B., B.A. 1892	<i>Middleburg</i> 1880	2,500	2,000	500	110	57	3	19
†Temple, Ven. A. 1877	<i>Molote 1887 & Krugersdorp</i>				322	165	87	71
Wood, C. Page, B.A. 1891	<i>Lichtenburg, &c.</i>	2,500	...	280	112	28	71	28

Lebombo.

Names	Stations
†Bovill, J. H. 1894	<i>Lourenco Marques...</i> 1894
†Salfey, J. C. 1894	<i>Inhambane</i> 1894

Lay Misstonaries—†Mr. E. R. Bovill, *Inhambane*; †Mr. J. Hamilton and †Mr. A. Dyer, *Lourenco Marques*.

St. Helena.

Names	Stations	Extent in Sq. Miles	Popula- tion	Church Members	Congre- gation	Commu- nicants	Con- firmed	Baptisms
Baker, F. H. (res.) ... 1885	<i>St. Paul's</i> 1858	25	1,425	1,320	350	122	39	49
Hughes, E. 1891	<i>Jamestown</i> 1858	7	2,240	1,550	500	150	49	19
Hands, J. O. 1868	{ <i>St. Matthew's Longwood</i> '61	{ 15	{ 730	{ 430	{ 190	{ 29	{ ...	{ 18
	{ <i>St. John's District</i> ...	{ 4	{ 380	{ 250	{ 70	{ 28	{ ...	{ 31

* Native Clergymen.

† Missionaries to the Heathen.

¶ Honorary Missionaries.

Names	Stations	Extent in Sq. Miles	Popula- tion	Church Members	Congre- gation	Commu- nicants	Con- firmed.	Baptisms
† Adeline, J. B.* 1891	<i>Mahè</i>							
† Devapiriam, G. David* 1886	<i>Port Louis</i>	1856						
† French, Canon R. J. 1870	<i>Port Louis (on Furlo)</i> 1856							
Jones, H. A. W. 1880	<i>Port Louis</i>	1856						
† Pickwood, R. H. ... 1886	<i>Seychelles</i>	1843						
† Stephen, M. M. * ... 1884	<i>Souillac</i>							
† Thomas, Manuel* ... 1892	<i>Moka</i>	1856						
†† Vaudin, A. 1858	<i>Rosebelle</i>							

Madagascar.

Names		Stations	Extent in Sq. Miles	Popula- tion	Church Members	Congre- gation	Commu- nicants	Con- firmed	Baptisms	
†The Bishop.....	1874	<i>Antananarivo</i>	1872	...	100,000	3,000	...	180	13	221
†Andrianaivo, A.* ...	1890	<i>Antananarivo</i>	1872							
†Andrianarivony, Roberta*	1888	<i>Antananarivo</i>	1872	...	...	...	...	3	...	
†Andrianjakoto, Irenæus*	1892	<i>Andovoranto</i>								
†Coles, J.	1878	<i>Tamatave</i>	1864	...	...	...	...	17	...	
†Denis, B.*	1892	<i>Ramainandro</i>	1882							
†Fuller, F. J., B.A. ...	1892	<i>Ambatoharanana, &c.</i> 1879	25	4,500	750	...	245	26	73	
†Gregory, F. A., M.A.	1874	<i>Ambatoharanana</i> ...	1879							
†Ikemaka, Jakoba*	1891	<i>Ifontsy</i>								
†Israel, M. D.* (a Tamil)	1892	<i>Tamatave</i>	1864							
†Kestell-Cornish, G. K., M.A.	1882	<i>Antananarivo</i>	1884	...	150,000	3,000	1,180	13	4	
†McMahon, E. O. ...	1883	<i>Ramainandro</i>	1882	150	25,000	1,320	317	47	68	
†Rabemolaly*	1885	<i>Amboatany</i> .....		...	15,850	1,820	346	19	143	
†Rabeninary, Bernand* '92		<i>Ambatoharanana</i> ...	1879							
†Raboanary, R.*	1889	<i>Ramainandro district</i>	1882							
†Rainiveloson, A.* ...	1892	<i>Antananarivo</i>								
†Rakotovao, Florent*	1890	<i>Mahonoro</i>	1884							
†Rakotovao* (of Holy Trinity)	1892	<i>Antananarivo</i>	1872							
†Rakotovao* (of Am- bohimanza)										
†Ratefy, Hezekiah B.*	1881	<i>Ambanidia</i>								
†Razanamino*	1890	<i>Ambatoharanana</i> ...	1879							
†Shirley, John*	1888	<i>Befotaka</i>								
†Smith, A.	1876	<i>Mananjara</i>	7,500	...	200	612	35	...	89	
†Smith, G. H., M.A.	1879	<i>Mahonoro</i>	1884	...	2,800	...	332	101	157	
†Wheatley, G.	1893	<i>Antananarivo</i>	400	12,000	960	675	163	14	221	

Connected with the Ladies' Association.—Miss Lawrence, Miss Buckle, and Miss Slinn.
Fourteen Native Teachers.

Sierra Leone.

Names	Stations	Extent in Sq. Miles	Popula- tion	Church Members	Congre- gation	Communi- cants	Con- firmed	Baptisms
† Cole, S.* 1888	<i>Domingia</i> 1860	...	...	...	138	76	...	18
† McEwen, J. B.*..... 1877	<i>Iles de Los</i> 1860	...	3,500	1,800	450	26	9	33

Catechist—Mr. Wm. Harvey, *Farringia*.

CAPE DE VERDE.

Dodgson, E. H. ... 1880	<i>St. Vincent</i>	1890						
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* Native Clergymen.

† Missionaries to the Heathen.

†† Honorary Missionary.

AFRICA.

THREE events stand out prominently in the annals of the Church of the Province of South Africa in 1894 : (i.) The consecration of the Rev. ALAN G. S. GIBSON as Coadjutor-Bishop of Capetown. This took place on the Feast of St. Michael and All Angels ; and the sermon preached by Bishop Baynes appeared in the *Mission Field* for January, 1895 ; it is a sermon of rare beauty and force, and all who read it will thank us for thus calling attention to it. (ii.) The selection by the Metropolitan of the Ven. Archdeacon GAUL as successor to Bishop Knight-Bruce in the as yet unendowed Diocese of Mashonaland. (iii.) The meeting of the Episcopal Synod, out of which grew several results, the foremost of which was the adoption of certain resolutions with a view to the “removal of hindrances to unity existing” in Natal, the consequent increase of peace and good understanding in that colony, and the adoption by Bishop Baynes of the old title of Bishop of Natal. The resolutions of the Synod have a historic and permanent value, and are here placed on record :—

“The Bishops having heard from the Bishop of Natal an account of the hindrances to unity existing in his diocese, resolve that the following statement be put forth in the hope of assisting him in their removal:

“(a) The idea that there is any desire or design to separate from the Mother Church is absolutely without foundation. On the contrary, the Bishops are determined jealously to safeguard the union with the Mother Church and with the whole Anglican Communion; and this is already in their judgment fully guaranteed by such passages in the provincial constitution and canons as the following: (a) Declaration of fundamental principles; (b) canon 5, section 1; (c) canon 20, section 2.

“(b) They are not anxious that final questions of faith and doctrine should rest with this Province in isolation. The Committee of the Privy Council for ecclesiastical causes is not accessible to any Colonial Church, however desirous it might be of approaching it, nor is the Privy Council as a civil court accessible to residents in the Free State of the Transvaal.

“(c) The Diocesan Synods of Cape Town, Graham's Town, Bloemfontein, and Pretoria have already reported in favour of the appointment of a Central Council of Reference, and the matter was brought before the Lambeth Conference of 1888, but at that time unsuccessfully. It is the intention of the Bishops to press the question again at the next Lambeth Conference. Failing, however, to obtain the creation of such a Common Council of Reference by the Lambeth Conference, the Bishops would be willing to consider the subject of the creation of a Council of Reference for this Province at the next Provincial Synod.

“(d) It is plain that the initiative of the Bishops is limited.

tribunals of the Church of the Province are fixed by the constitution and canons, and it is not within the power of the Bishops to alter them.

"The Bishops, however, are anxious to do all in their power to give pledges of their desire for the maintenance of union with the Mother Church, and are willing as a merely temporary and *ad interim* expedient to adopt the plan in practice in the Australian Province so far as it is within their power to do so. That is to say, they are prepared to accept the course provided for in the words following, which are copied, *mutatis mutandis*, from the Australian resolutions of 1872: 'If in the opinion of the final Court of Appeal of this Province the matter of appeal concerns a question of doctrine, or discipline involving a question of doctrine, the Court may at its discretion state a case for the opinion thereon of a body in England to be called the Council of Reference. Such Council of Reference shall consist of the Archbishops of Canterbury and York and the Bishop of London, together with four laymen learned in the law.' This course would not involve an alteration of the present constitution of the Church of the Province, which the Bishops have no power to effect, for the decision of the Council of Reference would be of the nature of advice (which it is within the power of any judge to seek), but it would be a guarantee to the Church in general of the desire of the final Court of Appeal of the Province to secure a consensus of opinion on any question which might arise involving faith and doctrine.

"That the Bishops undertake to recommend to the next Provincial Synod that the title Bishop of Maritzburg, contained in schedule C of the constitution of the Province, be changed to Bishop of Natal, and that in the meantime the Bishops approve of the title being so changed, provisionally, at the discretion of the Bishop of the Diocese."

The Synod at the same time recorded its judgment that the "right and proper title of the Metropolitan of this Province is Archbishop," but the formal adoption and promulgation of the title was postponed until the meeting of the next Lambeth Conference.

Cape-
town

The Bishop of CAPE TOWN was in England for eight months of 1894, and his Lordship writes: "The diocese was most efficiently administered by my very dear friend and fellow-labourer Archdeacon Lightfoot, who acted as my Vicar-General to the perfect satisfaction of the whole diocese, entering into the needs and varying conditions of the several parishes with the fullest sympathy and wisest counsel."

In a diocese where the English race is in so great a minority, it is sad to think that "race prejudices" among members of the Church are hindering the spread of the Gospel, but it seems to be the case nevertheless. Thus, the Rev. R. M. CLARK, after seventeen years of continuous labour at Upper Paarl, writes:—

"I have never been able to get together so large a Sunday-school as I could desire. There are several reasons for this. One is the lack of interest shown by the white members of my congrega-

tion in the spiritual welfare of coloured children; another, the foolish and obstinate objection which these same white members entertain to their children associating and mixing with coloured children on Sundays. As elsewhere in the colony, so here, the prejudice of the whites against coloured blood is very strong, and exhibits itself in various ways, and at times in a most unreasonable and unchristian-like fashion. Thus it is that, with a congregation such as mine is, comprising in about equal proportions white and coloured members, this kind of 'caste' feeling gives rise occasionally to not a little unpleasantness and trouble. Did it not exist, much more good Church work could be done, for the simple reason that there would be more *union*, and that we know means more strength and mutual co-operation."

From the Diocese of Grahamstown there is a dearth of missionary reports. The Rev. M. A. MAGGS, however, has sent an account of the way in which, by the goodness and guidance of Almighty God, the Mission of St. John's, Bolotwa, has been redeemed from a condition of great depression:—

Gra-
hams-
town

"After nearly six years at a station which had been sadly neglected, so that it had been practically useless for some years, it would be well at this time, while reporting the success of the present year, to contrast its position now with the state in which I found it at the beginning of the year 1889. In 1889 the number of people connected with the Mission were just a few families living on the Mission glebe; the communicants were eighteen. There was no school; the church was in ruins, and the parsonage in a similar condition. I could find no traces of out-station work, consequently the natives and the Wesleyan Missionary Society regarded the Mission as dead, and many opportunities which legitimately belonged to the Mission have in times past been taken up by others. However, this state of affairs has given place to a more healthy and vigorous development. The dark days which for so long followed one after the other on this Mission seem to have passed away, and a brighter period to have dawned. The sphere which this centre endeavours to reach extends some forty miles from north to south and thirty miles from east to west. At St. John Baptist's there is a fairly large Christian congregation. The services, too, are attended by a large number of the surrounding heathen. Twice a month also a European service is held for the surrounding traders and farmers; these services are well attended. The congregation sometimes reach the number of seventy. Besides the home station, we have now four vigorous out-stations in working order, with ten sub-stations and preaching places. This, together with a systematic visitation of the kraals for preaching and teaching, comprises our aggressive operations against the heathen. These efforts have been marked by a large measure of success, both in the attendance at public worship and in the number of converts. Within the last few months more than twenty adults

have offered themselves for baptism, and from among those who seemed most hardened; but not only so, there is daily evidence of the change which is gradually though surely coming over the native mind, and the desire which is fast springing up that the children may be sent to school. There are manifold signs of a change for the better coming over a large section of the native people. The influences at work on native life and character are not only those exercised by the various missionary bodies at work amongst them. The influence of the labour market, and the status which has been given the natives in the colony by the recent Glen Grey Land Act, is being much felt, and Kafir life is being entirely revolutionised. Plenty of work at remunerative wages tempts a large number of the people from the native territories to the mining centres of Kimberley and the Transvaal, where at least their prejudices are greatly minimised, and where to a large extent they get weaned from their national customs which are so objectionable, and which retard the progress of the Gospel among them. The Glen Grey Land Bill was passed in order to secure the natives, chiefly in this part, in their present holdings, and each man here will become an individual landowner with his own title; and, as this Bill carries with it a large amount of self-government, the heathen see that they cannot do without the missionaries and Mission stations, and that the time has now come when Kafirdom is doomed, and they must all become Christians; but they invariably say that they are waiting for the call from within them to become Christian, which they know will come to them. The native of this country moves very slowly, and the movement which has already begun among them will go on, though slowly, perhaps all the more surely, and even now the knowledge of God among them is as the seed growing secretly, for frequently conversions take place in the least expected quarters. With regard to the four out-stations, I must report a little more particularly on them:

“At *St. Augustine's, Macibini*, the work has exceeded my most sanguine expectations. Twelve months ago a new school-chapel was built adequate to the requirements of the place, but now we shall be obliged to build another, for we have not sitting accommodation for the congregation. The people at this place are chiefly Basutos, and are energetic and anxious that the work should spread, and they have done much for themselves.

“At *Stalklip*, which is a centre for the servants on various native and European farms, the work has flourished, and although this can never be a large centre, as the number of servants on these farms is limited, still the work there is well established on the homestead of one of the native farmers, and will form a rallying-place for the Christians and heathen at work on these farms.

“At *Rwanlzana*, one of the newest establishments, which is situated in the heart of the native reserve, about sixteen miles from here, the work has been begun under very favourable circumstances. The headman, who is also a chief of royal blood, is well disposed, and encourages his people to take advantage of their present opportunities, and some baptisms have already taken place.

“At *Emkonjana*, which is our most recent venture, and which

is also in the heart of the heathen population, a school has been established, and regular services instituted, and already we have ten catechumens at the place. After reviewing the work and the blessings which have attended the establishment of the various new ventures, one cannot but thank God for all his mercies to us, and go on in faith and trust that one day St. John Baptist's will be one of our most flourishing institutions for the spread of the Gospel."

In pursuance of its policy of throwing the Colonial Churches on their own resources as soon as it can be done without injury, the Society has withdrawn from this diocese the small grant of £150 for the support of work among the colonists, while continuing its grant of nearly £3,000 for missionary work among the natives. A warning has also been given to the Diocese of Capetown that a reduction in the annual grant which it at present enjoys must be expected.

But while this policy, which has been followed for many years with great advantage in all parts of the world, is abundantly justified, the Society is continually enlarging its expenditure on Missions to the heathen, and this has especially been the case in the Diocese of St. John's, the grant to which has been increased by nearly fifty per cent. within the last ten years. The Bishop wrote last year: "I can assure you that my fear and anxiety now is lest we should prove unworthy of the trust the Society is placing upon us by putting so much of its funds at our disposal."

A glance at the map of this diocese shows the variety of peoples to whom the Church is bringing her message—Basutos, Tembus, Fingos, Gcalekas, Griquas, &c. The "Cathedral Parish" contains 3,000 square miles, with a population of some 90,000 people, of whom only 1,115 are Europeans. Remarkable and thankworthy is the number of native missionaries, clergy and catechists, who are natives of the land, for only by such a ministry can the land be won for God. The Bishop's letter brings out these points almost undesignedly:—

"January 9, 1895.

"We have this year lost the services of Canon (now Bishop) Gibson, a man whose presence we miss at every turn, whether it be as diocesan secretary, or in Synod, or among his parishioners, white and black—he is a loss in every department.

"We have also lost the services of our Dean, the Rev. R. H. Godwin, who has had charge of the district of Umtata, which includes a wide area of native territory, with a few Church Missions of rather a struggling nature, as the Tembus proper are not easily influenced; indeed, they are very tenacious of their old customs and superstitions. The one flourishing centre is at Esikobeni, among a colony of Fingoes who migrated from St. Mark's parish many years ago.

"I propose, while acting as Dean of the Cathedral, until such time as it may seem expedient to fill that post, to remain in nominal charge of the parish, having Rev. W. A. Goodwin to take care of the native and coloured residents of Umtata town, and to associate with myself the Rev. John Xaba to work the district, and try and get a better hold of some of the numerous clans, some of whom are in the same state as regards Christianity as they were thirty years ago.

"I do not propose to say anything this year about the older Missions. They have been progressing in their usual quiet manner. More careful discipline and supervision has been organised in all of them, I think, and the result has been a more real Christianity, for our Missions are now sufficiently old for a loose, unreal Christianity to have become developed in some quarters, something like the nominal Christianity of modern Europe, where the Christian religion is the religion of the majority; and discipline, which can still be enforced in the Native Church, is the best cure.

"Leaving then the older Missions, I would say a little as to the prospects of work in the districts to which recent events have turned our attention, and in which your Society's munificent grant will be expended.

"Eastern Pondoland is being developed by Mr. Booker, and he has three or four centres ready for missionary workers, schools, &c. He himself will, I think, settle at the Umsikaba, the seat of the principal magistracy, not far from Sigau's 'Great Place,' in the very centre of Pondoland. His earliest effort, that of the Advent, is going on, the church is now finished, and there are some inquirers under instruction.

"I shall be able to write more definitely of these prospects after I have visited the country, as I hope to do next week. I shall then meet Mr. Booker, and shall see for myself what is going on.

"In Western Pondoland (where I am now writing) the work at St. Barnabas' is going on well and surely, and on a sound basis. I have always expected that Christianising these raw people would be slow, but it is very hopeful, much more so than I expected; young men are coming in for instruction, one, a relation of the chief, showing much earnestness and perseverance in attending the school. He lives here, and yesterday, on returning from his holiday, he brought a sovereign for fees; this for a raw Pondo is a great deal, and implies some firm purpose. He is very bright, and will in time, I believe, become a useful member of our Mission. John Mfunu, whom I confirmed the last Sunday of the year, is also very persevering and true. The friendliness of the people among whom the Mission has been planted is a very hopeful sign.

“Tembuland.—Of this I have already spoken, and the present year will, I trust, see new ground broken. For Basutoland—*i.e.* for the Basutu clans on this side the Drakensberg—we have been unable as yet to find a priest, though the work goes on under Mr. Green and his native assistants.

“The prominent feature of all this work is (and I thank God for it) the reliance we are able to place upon our native ministry.

“In Tembuland the work will practically be in charge of the Rev. John Xaba, whose judgment and zeal I can fully trust.

“The Reverend Eleazar Nyovane has come to help Mr. Sutton at St. Barnabas', West Pondoland; he was ordained deacon many years ago in the Diocese of Grahamstown. He is showing some power already in dealing with the raw heathen.

“The Reverend William Njoli, ordained deacon in 1892, has volunteered for West Pondoland. He will probably be placed nearer the sea than St. Barnabas, and, as a general rule, the nearer the sea the wilder and more ignorant the people. The cause of this peculiarity is no doubt to be found in the rugged nature of the country. Civilisation generally enters a country, if not in ships, at least on wheels, and both are impossible in the deep-cut ‘kloofs’ of the sea-board. The Reverend N. Jordan, who has been a good many years in deacon's orders at St. Paul's, Umjika, is also to go in the same direction, probably into East Pondoland, to the Mission of the Advent on the Natal border, referred to above.

“In addition to these men in Holy Orders, we require two or three catechists to fill some of the openings. I hope to find volunteers during the next two or three months in the older parishes of St. Mark's and Butterworth, from whence most of our native workers have been drawn. These parishes still seem to glow with some of the old missionary spirit of the late Archdeacon Waters. Thus the whole of the new £200 a year given by your Society for the next five years will be taken up by native ministers.

“Under these circumstances, I cannot but refer, in conclusion, to the Theological College—where most of these men have been trained. During the past year we have had a larger number than usual resident—four candidates for deacon's orders, one of whom only has been ordained, Zachariah Maya (in his youth one of Archdeacon Waters' lads), and four for the catechist's licence, three of whom, and one out-student from St. Cuthbert's, have been admitted.

“The S.P.C.K. are most helpful to us in providing maintenance—£8 a year—for the native students.

“For the present year we shall have Luke Daman reading for priest's orders, and two, I expect, for deacon's, certainly one of those who failed in Advent. The course in the case of most of our students is a real piece of self-denial, as it means separation from their families, and a loss—whole or in part—of income.”

The Rev. F. W. SUTTON, of St. Barnabas, Pondoland West, is thankful for the transfer of Pondoland to the

Colonial Government as distinctly British territory, and not merely a protectorate, the more so that everything was accomplished peacefully. He writes :—

“ We had not been in the country long before we found great discontent amongst the natives at the injustice of some of the chiefs, and especially of Bokleni (the eldest son of the paramount chief), who was incessantly inflicting heavy fines for trivial offences, and often before the supposed offence had been proved. Towards the old chief, Ngwiliso, the people bear no ill-will ; he has always been kind and considerate in his treatment of them. But Bokleni is grasping and cruel to a degree, and they naturally dreaded the prospect of the power passing entirely into his hands, and had been hoping that the British Government would step in to prevent this while the old chief was still living. Their wish has been granted more quickly than they anticipated, and we may now look forward to more security of life and property than has ever been known in Pondoland before.

“ What effect this will have upon the Mission work of the Church remains to be seen, but it is a question of first importance, and we earnestly ask the prayers of the Church at home that it may result in the advance not of civilisation only, but of civilisation hand in hand with the light of God's Holy Word and the extension of the Kingdom of Christ.”

Mr. Sutton, who is a qualified medical man, continues to exercise his ministry of healing in Africa, as he did at Shwebo, in Burmah, and great is the power which such a qualification gives to a missionary. He writes :—

“ During this last quarter we have been able to make a start with the building of a permanent hospital. We have, fortunately, found in the immediate neighbourhood of the Mission some good stone for building, and we have now the walls of two nice rooms for in-patients nearly finished, and shall hope later on to add a third room. We propose to roof with good thatch, which will keep the rooms warm in the winter and cool in the summer months. There is very little serious sickness just now in the district, but the number of patients attending with minor ailments at the Mission dispensary during the past quarter has exceeded that of any previous quarter since we began the work.”

The Rev. T. W. GREEN, of Matatiele, has sent a letter, in which in close conjunction are the simple story of hardy travel and discomfort, and the beneficent ministrations of the Church :—

“ During the last week of April I paid a visit to Mangobo (Tsuilike), a Basuto out-station twenty miles away. Heavy rain with great cold came on ; the poor people did what they could, but

the cold was great; the little fire gave out much smoke, and the rain dripped through the roof of the hut. There was well-boiled tea and half-cooked fowl for supper. Then I was removed to another hut which did not leak so much; my lamp was a bit of cowdung burning in fat in a pot-lid, and the bed was a hard dried bullock skin and rush mat; but wrapped in my mackintosh I slept well. The usual preparation service and private hearings were held during the afternoon, and next morning early sixteen women and six men received their communion, and I baptized five children and one adult who was hindered by sickness from the last baptism."

Natal

Mention has already been made of the happy coming together of the several bodies into which Churchmen have been divided in this diocese for many years. Nothing more need be here stated, but that the unhappy past may be buried, and an united Church may go forth on a new course of usefulness and duty, must be the subject of many prayers.

The Rev. L. P. BOOTH, M.D., continues his devoted labours among the Indian immigrants at Durban, and he writes:—

"The Mission schools have kept up very well indeed, and the attendance has increased in some cases markedly, so that our total attendance this year should prove to be more than the 1,365 in attendance in 1893. This refers to the Mission schools (fourteen) of St. Aidan's only. We have many evidences of the thoroughness of the religious teaching acquired by heathen boys and girls in these schools. A chance testimony was given by a stranger, a Wesleyan lady, I met in the train lately, who told me she had scraped an acquaintance with a little heathen Indian boy attending our country school near her home, and she was surprised to find what a grasp of Christian truths the little fellow had acquired.

"I might add that several adults who had been under preparation eventually proved unsatisfactory, and we are disposed as the years go by to give more and not less trial and sifting of motives before baptism. The Rev. S. P. Vedamuttu gives an excellent account of such cases, with their mixed motives.

"The Medical Mission work has grown rapidly. Zulus, as well as Indians, now attend at the dispensary, and come long distances, though the Medical Mission work among Zulus does not seem, so far as one can see, to be as satisfactory as among Indians. The Zulu is not so quick as the Indian is to see the religious element in the work, but still it gives us sometimes a glimpse of the Divine image in the Zulu. For instance, yesterday a Zulu man came seeking medicine for his old father, other natives having told him I would help him; and, though the Zulus are credited with being most unfeeling and selfish to their aged people, this middle-aged man walked *seventy miles* in this hot weather in the hope of giving relief to his old father."

The Rev. S. P. VEDAMUTTU, who is referred to in the foregoing, thus writes:—

“We had six adult and fifteen infant baptisms during the year. Among those adults baptized, I wish to make mention of a young man of nineteen years old, who was baptized on the last Easter Sunday with three others. He is a Telugu-speaking young man, but he can also talk in Tamil pretty well. One and a half years ago he came to my house with two other Indian youths, and told me that he and his two friends wished to become Christians. To find out the real state of their desire I questioned them as to the object of their thus coming. He, being the spokesman of the two, said: ‘We have no father or mother in this country; we wish to place ourselves under your care to be charitably fed, clothed, educated, and also taught about God.’ I said, ‘Ah, then, my dear friend, do you think that all Christian people are fed, clothed, and educated charitably?’ He said, ‘Oh yes, I heard so in India.’ Then I said: ‘If they did so, I am sure it was not for the sake of being Christians, but being poor, helpless, destitute, sickly people, who are quite unable to earn their daily bread. To feed, clothe, and educate such people is well-deserving. Will you, who are strong and able-bodied, wish to be fed by others?’ Then he said: ‘We three are indentured; if you make us free from our indentured service we will be quite content and become Christians.’ I told him: ‘To obey masters, to work patiently, and to earn daily bread by honest labour are duties of Christians. This is the first lesson I would teach to those like you. I shall no doubt teach you charitably to read books if you come to me after your day’s work is over.’ They went away. I did not see any of them for more than six months. The youth who was the spokesman of the two came back to me, and expressed a wish that he should be instructed and baptized, and said, ‘Sir, I do not want any worldly help from you, but I want to be like other Christians, who worship God and sing nicely.’ He had been moved by seeing the reverent worship in St. Aidan’s Church and the crowd of little children singing Christian Tamil lyrics. From that time he received a regular instruction from me. I taught him to read English too. A few weeks after he asked me to visit an Indian family residing at the Berea, where he had his boarding. They were Telugu people, who had their first opportunity of hearing the Gospel message some years ago at Demerara, in South America, but lost the wish and never were instructed. They agreed to be instructed with him and be baptized. This instance helps one to hope that the spiritual seed sown in hearts which seem to be now unwilling to receive it, will not die but spring up in due time. ‘Cast thy bread upon the waters, for thou shalt find it after many days’ (Ecc. xi. i.). My frequent visits to these people brought me into contact with another young man, who also after a short time placed himself under instruction. The earnestness of these people was seen plainly in attending the catechumens’ class not less than four times a week, even very late at night, without minding the distance. The little group was baptized on the last Easter Sunday.”

The Bishop writes in the strongest terms of the value of St. Alban's College for the training of native teachers, which seems to be largely dependent on the Society's aid.

Zululand

The Diocese of Zululand resembles in its general features the Diocese of St. John's, and in each there are very visible signs of the growth of the Church's influence on the minds and consciences of the natives. One striking step in advance is the ordination of the first native priest, the Rev. Titus Mtembu, on the 9th Sunday after Trinity.

The Society was able to add £250 to the block grant to this diocese, and this gave great joy to the Bishop, who thus acknowledged it:—

“This is indeed good news, and I am most thankful to hear it. This sort of thing cheers one up tremendously, and we ought to be most grateful. God is certainly very good to us, and I hope that by degrees we may make some little progress. I think things are going on. The Government in Zululand have given us a grant this year of £220 towards our schools, which is a great help to us. Our new Resident Commissioner, Sir M. Clarke, is very keen about education, and is very anxious to do all he can to help. My coming here (to Eshowe) has been, I think, a good move. This being the Government headquarters, it brings one well in touch with the officials of the country, and certainly I have always found them most sympathetic and kind.

“The grant towards the work at the gold-fields takes a great weight off my mind, and I am trying to get a man at once. We have started holding monthly services there. I was there a month ago for the first services, and we had a congregation of fifty men in the evening. The sort of person one meets at gold-fields is an interesting sort of person, and if there was nothing else to do, it is the kind of work I think I should like. If things go as is expected, in all probability there will be a rush there about September.

“We will and I hope are trying to do what little we can towards the extension of God's kingdom. It is, however, His work, and He will extend it as seems to Him best.”

At St. Paul's the Rev. S. SAMUELSON leads a sort of patriarchal life among his people, daily prayers morning and evening, schools and catechising, farm-work and building, or repairing the existing buildings, being the routine. A Confirmation on February 23 of twelve natives who had undergone a lengthy preparation, a visit to Kwamagwaza in April for the Synod,

which was attended by ten European and four African clergymen, were happy interruptions to the monotony of an isolated station.

The Rev. C. JOHNSON, with a longer experience of S. Africa than almost any of his brethren, has sent a plain but very striking story of the conversion of an Induna, or headman, who had eight wives. The change was brought about slowly : first by the ministration of a native deacon, the Rev. Kumkani Kayo ; then two years later Mr. Johnson had a conversation with him, and was much struck by a change in his bearing, and especially by his saying : “ The Lord’s (Christ’s) law is a good one that forbids a man having more than one wife. A life of monogamy is a higher and better one than a life of polygamy, but what shall he do who has already many wives ? ” Mr. Johnson continues :—

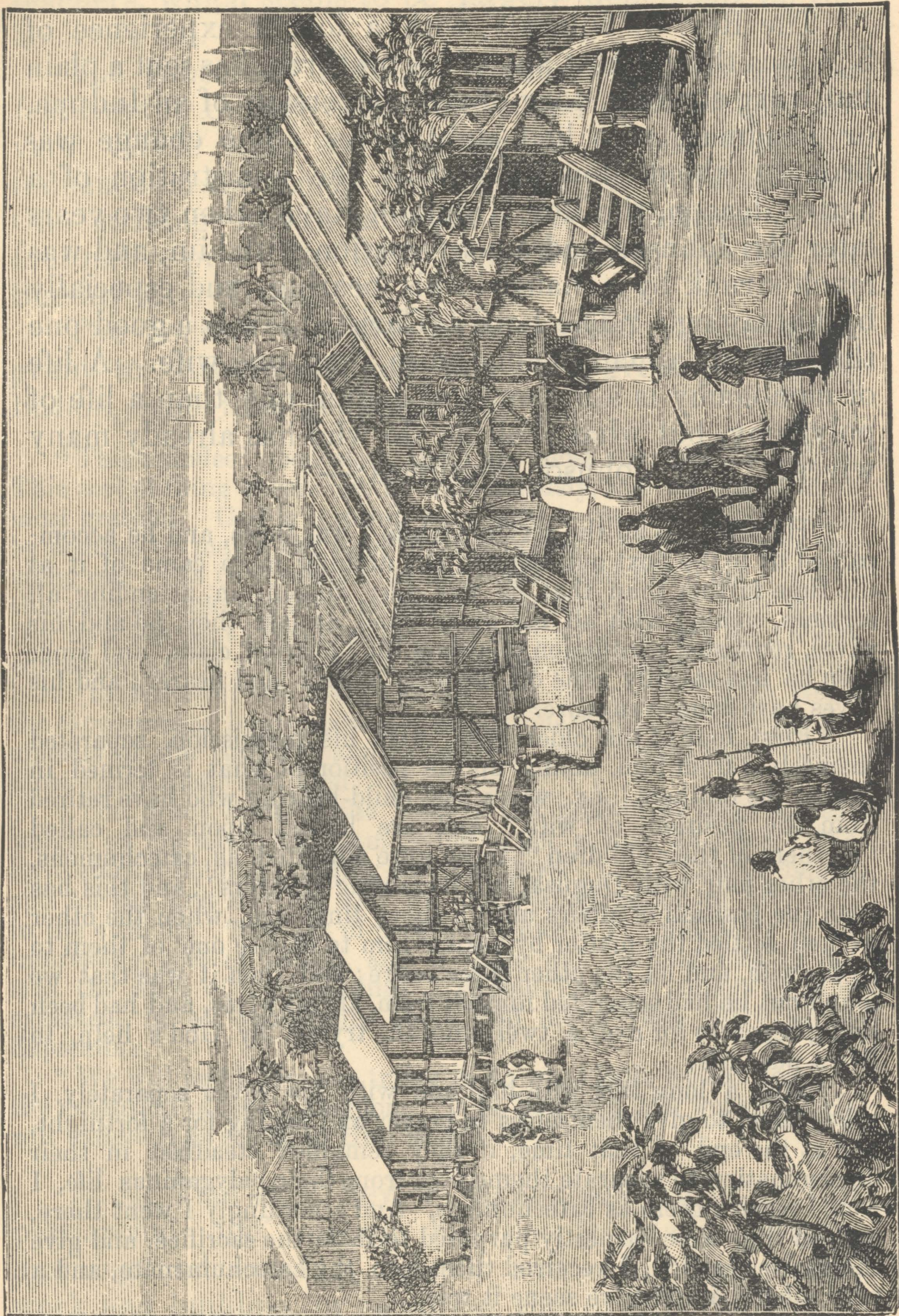
“ He attended all the services while I was there, and he accompanied us to the next out-station ; but nothing more came of it at the time further than that he was very diligent in attending all services, coming with all his wives ; and at last they, he and his wives, requested permission to attend the ‘ hearers’ class,’ and since then he has steadily gone on drawing nearer and nearer ; and his wives have done even more.

“ First, four of the older ones, with his permission, separated themselves from him, taking up the position of what is termed in Zulu ‘ the mothers,’ *i.e.* wives past child-bearing who have retired from the position of ‘ wife,’ and are looked upon and called ‘ mothers of their children ’ ; these were admitted as catechumens, the other four, with Duguza, still remaining ‘ hearers ’ ; and this has been the position of affairs until a short time ago, when the other women settled the matter by asking him to choose one of them to be his wife, and let the other three retire ; and then it was that we found out he had separated himself from all his wives, and had been living separate for over a twelvemonth, trying, by God’s help, to live a pure life.

“ After a long talk with him and with his wives separately, I asked them to give themselves to prayer and fasting for a fortnight, and at the end of that time, if they remained steadfast in their determination to separate themselves from their polygamous life, I would receive them as catechumens. And accordingly I went there, and, as they were earnestly purposed to make the sacrifice, and give themselves to God, I received them into the catechumenate, and a very solemn, impressive scene it was.

“ It is impossible for anyone without a knowledge of Zulu customs and heathen life to understand the immense sacrifice the man has made, leaving ‘ lust of the flesh ’ out of the question. He has given up his caste and his position for Christ’s sake.

“ Hundreds of young and old who have no worldly position to lose are converted year by year, and become followers of Christ; but not many of the great ones will gladly sacrifice all to follow Christ.



DELAGOA BAY.

It is a bright incident that encourages one—yea, though there may be many disappointments. Duguza's and his people's admission to the catechumenate brings the number of catechumens for this

district admitted this year up to ninety-one. There have been seventy-six baptisms this year. We are hoping that our Bishop may be able to spare us a few days during the beginning of November to visit our out-stations and confirm the large number of candidates who are now ready and eagerly looking forward to his visit."

Of the work in the Diocese of Lebombo little more **Lebombo** can be said than that it is in the stage of being arranged, and this is seriously hindered by the Kafir uprising and the general state of warfare that prevails. The Bishop has hired a house at Delagoa Bay, and one of the rooms has been set apart as a chapel. The small English colony consists almost entirely of young men. As a rule they are unmarried, and those who have wives and children leave them in some healthier place where they can visit them from time to time. The Bishop concludes his recent letter to the Society with the following words:—

"The direct Mission work will have to be done very largely by native assistants. Two Christians of the Tonga tribe have offered their help. One was working in the Diocese of Mashonaland with Bishop Knight-Bruce; his name is Charlie. He has already returned to his own people, and is doing what he can. One of the chiefs has already promised him to send a boy to school to learn as soon as we have one. The other has been working at Capetown with the Fathers of the Society of Saint John the Evangelist; we hope he will join us shortly. Two of the Bishop's old pupils in Zululand have also promised to join us. The year after next a priest of considerable missionary experience amongst Africans will be coming to help us, if all is well; about the same time, too, we hope that some will be coming to help us from home. Till then we must work on short-handed, and lay the foundations for future work."

The manifold work among various races in the **Bloem-
fontein** Diocese of Bloemfontein is being carried on with great vigour. From the Mission of Thlotse Heights the Rev. Canon WIDDICOMBE tells of his work, which is now in a smaller area, Tsikoane and Sekubu having been made independent Missions, with each its own priest.

The opening of St. Mary's College for the training of native schoolmasters is one of the prominent events of the past year, and the institution promises to make its influence felt both in Basutoland and throughout the whole diocese.

Happily the Rev. S. J. ELLIS, who has most successfully established a Mission at Mafeking, in Bechuanaland, has been found willing to give himself up to the work of the College. Canon Widdicombe writes:—

“We are beginning quietly, and I trust modestly, and with no flourish of trumpets. Six students have been admitted, and are now in residence. Five of these are Basuto, and the sixth a Morolong. Two of them come from Masite, one from Mohalis Hoek, one from Herschel, one from Tsikoane, and one from Thlotse; and they all seem promising lads, and are well reported of by their pastors. Mr. Ellis very kindly assists me in the Mission services, more especially the English ones, and I give two lectures to the students weekly on the Book of Common Prayer.

“The College was dedicated and blessed by the Bishop on All Saints’ Day, after a choral celebration of the Holy Communion, which was very nicely rendered and in which nearly all our Christians joined. The festival was a very happy one to all at Thlotse, and it was a great joy to have our dear Bishop with us, looking all the better for his visit to the mother country.

“It is with heartfelt thankfulness to Almighty God that I record the appointment of the Rev. Canon Balfour to the directorship of the Sekubu Mission. My dear brother priest needs no word of eulogy from me; his zeal and devotion are well known in this diocese as well as in countries beyond it, notably Mashonaland and the regions of the north. As you doubtless know, he draws no stipend, our diocese being too poor to afford him one, and it is all the more noble of him to come back to us and to his ‘maiden Mission’—for he was the founder of Sekubu—under such circumstances. He has an efficient and devoted assistant in Mr. Wood, the European catechist of the Mission, and one would fain hope that there are bright prospects in store for the Church’s most northern outpost in the Lesuto.”

The Rev. Canon BALFOUR writes in good spirits of the old Mission to which he has returned:—

“On the 10th of April, 1894, I was instituted by the Bishop in the Cathedral as Director of the Mission of the Epiphany at Sekubu, in Basutoland—an offshoot from St. Saviour’s, Thlotse Heights, in 1877.

“For nearly two years Mr. and Mrs. Wood had been in charge, managing a boarding school of twenty-two boys with the help of Nathaniel, a native schoolmaster, and doing their best to shed a Christian influence on a very heathen district.

“By work in school, by services in the church, survivals of the war of 1880, by constant teaching when health permitted, in the native kraals around, the spiritual life of the few Christians had been fostered, and good seed scattered far and wide. The work of the Rev. T. Woodman and the Rev. W. Ball, before them, had not been in vain, and on the occasion of my first visit this year I had

the privilege of communicating fifteen native Christians, some of whom live at a distance of four or five miles from the station, and of instructing five young lads in preparation for their baptism.

"On the 21st of June I was solemnly inducted by the Rural Dean, and it has been a great pleasure to go up from Thlotse Heights every month to spend some days in a place which I have loved since 1877. Next year I trust that my whole attention may be able to be given to this district, but since I returned to the Lesuto, beside my own proper work, and helping Canon Widdicombe at St. Saviour's once a month, I have had temporary charge of the work entrusted to the Rev. J. Deacon, of St. Paul's, Tsikoane.

"The main station of St. Paul's is close to the kraal of Jonathan Molapo, chief of the Scribe district, four miles from St. Saviour's, south of the Thlotse river, and extends some thirty miles to the southward as far as the magistracy at Teyateyaneng, where services are held when possible.

"At a village about twelve miles from St. Paul's there is an out-station dedicated to St. Andrew, with a small schoolroom, used by the priest as chapel and bedroom, and looked after by a resident married native schoolmaster and catechist, Isaac by name.

"At another village near Matokoane prayers are said in a little Mission-room by a native communicant living near.

"At St. Paul's the native schoolmaster and catechist, David Shupinyaneng, conducts daily service and classes for catechumens and candidates for Confirmation, in the absence of the Mission priest, besides his regular school work."

The Rev. GEORGE MITCHELL continues his patient and loving work in the mining compounds, and reports that on Christmas Day there were baptized six adults in the Kimberley No. 1 Compound and three in the De Beers No. 1 Compound.

As of 1893, so of last year, the Bishop of PRETORIA is able to write in better spirits and with brighter prospects :—

"The hopeful signs of the year have been (1) the arrival of and applications for new clergy, through whom old and new posts may be and are better filled; (2) the liberality of a few of our laity, prominently one, and the better spirit displayed by the body in various places; (3) the generally good spirit displayed by the laity in reuniting round the head, so that debts paid, lands given, funds provided mark again the footsteps of the Bishop; (4) the manifestations of true spiritual Church life in some places, with, and the source of, the previous improvements. This is the joy of all joys, amid so much of the external and ecclesiastical, with so little of the faith and hope and love of the Gospel.

"If, with God's blessing, things go on as they now seem moving, the Society's grant will be more and more extensively useful in the future, and in the hope and trust that they will I ask first simply

for its renewal as at present, though, of course, I should welcome any increase and could well employ it.

"But I would very earnestly beg for some addition for work among the natives who are now turning to the Church for guidance, having many of them escaped from the snare of schism which a seceding catechist had thrown over them.

"On this matter I would recall and repeat all that I said last year, pressing it more earnestly even than then. Three more cases have arisen where natives have taught natives, and built little chapels for their common worship. This Christmas I have baptized and confirmed some more fruits of such labour, and it is of the utmost importance that I should set a priest to visit them at their kraals, and gather catechists for training here.

"Besides this there is work for a second man among the body of our converts (over 2,000) around Potchefstroom."

Archdeacon TEMPLE, whose residence is at Krugersdorp, carries on a large missionary work among the natives. This grows, and last year he visited new districts, and he writes:—

"I was received with a most hearty welcome, the old men and women, tottering, I may say, with one foot in the grave, clapping their hands for joy as soon as they saw me, and begging me to make them, through baptism, children of the great 'Molimo,' and bringing first one and then another of their children—some of them old people themselves—to enjoy and partake of the same privilege and blessing—certainly, to me, one of the most cheering sights for many years. And some of them for many years past have been desiring baptism, but had not seen a minister of the Gospel until that day. I made my way as best I could, with waggon and oxen supplied by various natives, over a very rough part of the country, visiting from kraal to kraal, and holding as many services as I could, one (baptism) after a two miles' walk before sunrise, and while the whole country around was still covered with a beautiful hoar-frost as I have never seen it in Africa before. Travelling all night, and preaching and baptizing, and waiting for the natives to assemble for catechising the greater part of the day, I hardly had time so much as to eat bread—the only food I had or could get—often taking up along the road those who had come long distances to be present at the next meeting-place; and several long-baptized have at last been stirred up to seek God's blessing on their natural marriage."

Elsewhere the Rev. H. B. SIDWELL finds himself in contact with tribes who come no one quite knows whence, and who will return to their homes when they have earned a few pounds by working on the railway:—

"Our quiet village has been thrown into a state of quite unusual liveliness by the extensive railway works in our vicinity.

Hundreds of natives have come down from the distant interior to work for a few months in the Transvaal, collect a few pounds, and return to their native wilds. They are of many tribes, and speak a variety of dialects, so that one cannot understand them or make oneself understood, except where, at rare intervals, some more intelligent tribesman is discovered who can translate the Dutch vernacular into the language of his countrymen. These natives are from the eastern coast districts, between the Limpopo and Zambesi rivers, and the slight communication I have been able to hold with them convinced me of their utter heathenism. Never before have I met natives so completely ignorant of the name of Christ. One's efforts to reach their darkened souls are almost hopeless, owing to the strangeness and diversity of their dialects, for, though I am acquainted with the Sesotho language and some of its variations, I find these of no avail."

What will be the impressions which these poor people will carry away with them after contact with Europeans, and above all with a Christian teacher?

The retirement of Bishop KNIGHT-BRUCE from the charge of Mashonaland has already been mentioned; that his failure of health should have made it necessary is a sad thing, but to no one is the sorrow so great as to the Bishop himself. He will always be known as the founder of the diocese. Long before the hidden wealth and pastoral capacities of the land attracted English capital, he had traversed its length and breadth as a pioneer of the Church. To his great powers of organisation and untiring energy we owe it that the Church has her stations planted all over the country. His love of and trust in his native Christian teachers enabled him from the first to see that the Gospel was made known to the Mashonas; and in the recent wars—now, it is to be hoped, wholly things of the past—he showed himself Bishop of all souls, caring indifferently for Europeans and Africans, and striving to serve them all.

During the vacancy of the see the Metropolitan requested the Bishop of Zululand to visit the country, which he did in November and December of last year. He went by the partly opened railway from Beira, and when the train stopped for the night "at the 81-mile peg," there were a number of engine-drivers and people of all sorts at the station who had been

Masho-
naland

working the whole day, which was Sunday. One of them said: "*Let's ask the Bishop to give us a service; I have not heard a sermon for fourteen years.*" Of course the Bishop was only too glad, and at 10 o'clock at night they held service, of which the Bishop writes, "I shall never forget it."

The Bishop's first visit in the diocese was to Umtali, where the clergyman (Rev. J. A. Walker) is a deacon, and the people had been without the Holy Eucharist for some months. Here Bishop Knight-Bruce had built a hospital. The next place visited was Fort Salisbury, where was Archdeacon UPCHER, the only priest in the diocese.

The new Bishop is Archdeacon GAUL, who will bring to the position the advantages of long experience in the Diocese of Bloemfontein. Matabeleland is now part of the Diocese of Mashonaland. At Buluwayo there are said to be 1,900 Englishmen, and it is a satisfaction to know that so experienced and able a man as the Rev. ERNEST HAMMICK has undertaken the charge of the place and Mission. The Society has added to its original grant, and also has made a special grant for Matabeleland.

St.
Helena

By the help of the Society's grant, which the venerable Bishop of St. Helena declares to be essential to the maintenance of the Church in this poverty-stricken island, the people have the blessings and privileges of the faith secured to them. Mention has been made in former years of the impression which Christianity has made on Dinizulu and his attendants in this island of their banishment. The Bishop of ST. HELENA writes on January 16, 1895:—

"The banishment of Dinizulu to this island has been wonderfully over-ruled for good. Not only is he entirely converted from heathenism, and desirous of baptism, which is at present delayed by the difficulty of polygamy, but he is also anxious for the conversion of all his people. In reply to a letter from the Bishop of Zululand, who at the same time wrote also to me, he has written to his mother, and to those Zulus who still look to him as their chief, desiring them to place themselves under the instruction of the missionaries and teachers sent by the Bishop, and to render them every assistance in establishing a missionary station in that part of Zululand."



GENERAL VIEW OF BULUWAI.

Mauri-
tius

The Bishop of MAURITIUS returned to his diocese in April, and in the autumn the Rev. Canon FRENCH came to England on furlough, having completed twenty-three years' service in Mauritius, which was preceded by ten years of work in the Diocese of Madras.

The Ven. Archdeacon MATHEWS, who for a time supplied Canon French's place as the Society's correspondent, has written an interesting account of some of the Church's work in the diocese :—

“ St. Mary's work in Port Louis is well managed, under the direction of the Secretary, by the Rev. D. G. David, with the assistance of two good town catechists, Mr. R. Thaviasappan and Mr. Devasagayam, for Tamil and Telugu people respectively. They are studying at Hammond College, and have been recommended to the Bishop for admission to the diaconate. His lordship has been good enough to connect St. Mary's with the Cathedral, not only by arranging for regular services at stated times, but also by assigning to Mr. David a position in St. James's as Cathedral Indian Missioner, thus considerably strengthening his hands and S.P.G. work in Port Louis.

“ A commencement has been made, of a tentative character, of work amongst a higher social class of Indian women, under the supervision of the Bishop and a ladies' committee, presided over by Mrs. Walsh. This work is to be subsidised, we hope, by the Diocesan Society, and by the Bible Society under its regulations for ‘Bible-women in the East.’ But except as to the mere distribution of Bibles, the agent will be, if approved, a strictly S.P.G. one.

“ The time seems to have come for an advance of this kind, and preliminary visits, in which Miss Tessier (the lady in question) has been introduced and accompanied by myself, the Rev. G. David, and a female agent of the Bible Society, have already shown considerable promise.

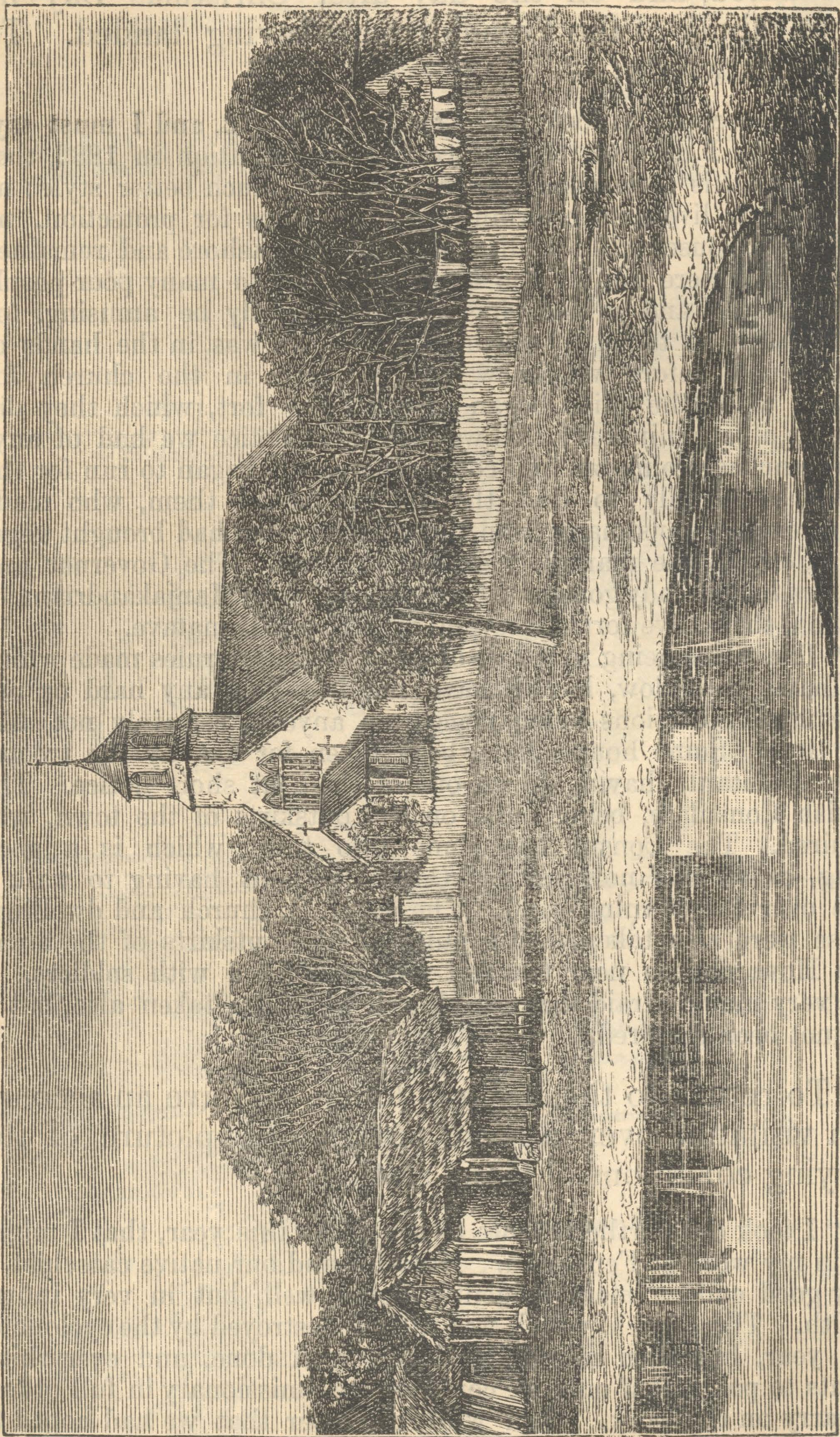
“ I should like to state how much the Indians are settling down and créolizing at present, and to emphasise the needs of very active and energetic *evangelistic* and *educational* work now, before heathen habits crystallise (or Mahometan), or before they are drawn into the vortex of French and Roman Catholic influence *prevalent* largely around them.

“ The schools are doing well, and also the country stations. The Bishop has made better arrangements for Mr. Adeline at Mahé, about which he intends writing himself shortly ; and Mr. Pickwood's work at Praslin flourishes.”

The Rev. H. A. W. JONES, who was for many years the devoted missionary at Andevoranto, Madagascar, and left on grounds of ill-health, has now, with strength happily restored, gone to work in the Diocese of Mauritius.

Bishop KESTELL-CORNISH, writing from Ambatobe, Madagascar, on December 6, 1894, says that he does so

**Mada-
gascar**



CHURCH OF ST. JAMES, TAMATAVE.

under depressing circumstances, expecting every day to hear that Tamatave has been occupied by the French.

The following day the Rev. JAMES COLES wrote from Tamatave that the Bishop's anticipations were about to be realised, and on the day after Christmas Day he wrote calmly of the French troops having landed. To quote his words :—

“The occupation took place on December 12, and I must say, knowing as I do what took place at the occupation in 1883, that they have this time done things in a very much better style: no fear for our lives, no crowding on the ships for protection, no burning of houses; the soldiers simply came ashore and remained here. If it were not for the knowledge that so many poor people are homeless and so suffering, it would really be amusing, for we were all so taken by surprise; the town was in the hands of the French before we knew it. We were in the church for matins, when the ships began to shell the fort, which they did for only a few minutes; this was the first notice we had of anything unusual going on. Of course the people began to run for the country, but only to find the soldiers before them, who made them return; thus many from the villages, who had brought vegetables, &c., to the market, were left in town. The Governor and soldiers had already gone in the early morning to Manjakandrianambanana, the native fortress several miles from Tamatave.

“The place being in a state of siege, there are rules made which we have to follow, but I have not heard of any hard or unnecessary restrictions being placed on anyone, certainly not like last time. Some houses have been taken for use by the troops, the inhabitants having to go out of them at short notice. The British Consulate, being quite on the outskirts of the town, was required. The Consul has come into town, which is a good thing, as we can now see our Consul without having to walk a mile over the burning sand. The L. M. S. church and dwelling-house were also taken, being quite on the outskirts of the town. The Hova church near the fort was soon filled with soldiers. I was very much afraid that our church would be taken also, but it has not been required.”

To return to the Bishop's letter, we have an account of a visitation over a large area, and a picture of the varying conditions of many stations :—

“I took the northern route to the coast this year, that I might begin my work at Fenoarivo. Here I found our native catechist, a very good college man, evidently doing well, but in very infirm health. The church, which was utterly destroyed by the cyclone of last year, has been rebuilt, and very well done, and everything points to progress if only we could secure a missionary in full orders to carry on the work. You will remember that we had hoped to accomplish this by sending our Tamil catechist from Tamatave to reside there, but though at one time he appeared to be disposed to accept my offer, his courage seems to have failed him, and he has



MADAGASCAR.

Long 44° E. of Greenwich.

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informed me that 'urgent private affairs' require his presence in his own country!

"My opinion of the importance of occupying Fenoarivo remains unchanged, and I should be very thankful to hear that a good man had been found to carry on the work there. I remained at Fenoarivo for SS. Michael and All Angels and the following Sunday, and then proceeded south to meet Mr. Coles at Ifontsy. Here we have Jacob Ikemaka, a Betsimisaraka, who was presented for deacon's orders by Mr. Hewlett. He is a very good man, and I am confident that the work will prosper in his hands; he has already opened out a new station in the 'Hinterland.' And so we passed on to Tamatave."

After a stay here and a visit to Andovoranto, now under a native deacon, the Bishop went to Mahonoro, of which he writes:—

"Here I am glad to say I found every sign of progress. The girls' boarding-school was in admirable order, and I was especially struck with the quiet reverence of the children at prayers. It is a cause for great thankfulness that we have found such an excellent successor to Miss Lawrence.

"I held a Confirmation on Sunday, October 21, and on the following Wednesday started for a tour through the district, picking up the missionary in charge at Ambodiherina, whither he had gone for school inspection. We proceeded to Andranotsara, where I held a Confirmation. Thence to Ampanatoana for school inspection, from which place we set our faces inland towards the Vorimo tribe, resting one night at a new station, Tsarahapatra. On the following day we made our way to Befotaka, which is one of the chief towns of the Vorimo, and where we remained over the Sunday. The deacon in charge is John Shirley, whose name will probably be familiar to you. I am glad to say he is doing very well. Sunday was a very busy day; we had baptisms and a Confirmation, and at evensong seven couples were married. The school was examined on Monday, after which we went on to another town, which I had never seen, Ambodisaindratsiano. It is most beautifully situated on an eminence looking over a river. On the morrow, after litany, we proceeded to the riverside, singing as we went, and thirty children were baptized. I only wish it were in my power to set before you the interesting and beautiful sight. After this we made our way to Ambodinivato. You may remember that this was the town which I reached by an entirely new route from Imerina in 1891. Then the catechist had only just arrived, and everything was in its infancy, but now all is changed. The governor, whom I baptized and confirmed on my previous visit, is heartily with us, and the place has become a real centre of work. We remained here two days, for baptisms, confirmations, school inspection, &c., and then went on half a day through a beautiful bit of forest to Anosiarivo, where we have a very old friend as catechist, Abel, who as a boy accompanied me in that long journey of 1876 to the extreme north of the island. He is now a man of from twenty-eight to thirty years

of age, and has for many years done excellent work in our service, which he does 'heartily,' and he has a capital wife who helps him in every way. We remained here until mid-day on Sunday. Five adults were baptized and confirmed on Saturday, their duties calling them suddenly away, and on Sunday I held a second Confirmation."

The Rev. E. O. McMAHON writes of his Mission at Romainandro that :—

"It has been a year of steady progress both in church and school work, and the attendance at the Sunday services has improved in some of the country places where as yet there are only hearers, and before long I trust there will be a good number of converts in these stations, but I am giving them a long probation, as the



[ALL SAINTS' CHURCH AND SCHOOLS, ROMAINANDRO.

marriages of the heathen natives are so unsatisfactory. There is a very marked improvement in the Vakin'ankaratra district, which comprises the six most western stations in the Mission, and quite on the borderland of the Hova country. At last they are taking an interest in their churches, and building nice sun-dried brick buildings ; so far they have been contented with wretched sheds, with the roof propped up on poles, and looked to me to build churches for them, which, of course, I could not do, nor would I if I could.

"Our church meetings have been even more enthusiastic this year than before, and at the last, held in September at Ambondrona, a

new place, over 1,000 measures of rice (some 240 to 250 bushels) were reported from the twenty-one stations, besides about £6 in money towards their endowment fund, which is the best offering of fruits I have seen so far."

The Rev. G. HERBERT SMITH does not draw so fair a picture of his Mission as did the Bishop. His letter shows how much the Malagazy are under the power of autocratic governors:—

"Immediately after Easter I left Mahonoro to visit again the country churches, taking first the western group. The villages in this district are divided into three districts, each under its own governor. Our work in the first place, with three daughter-churches, has suffered much from the maladministration of the last governor; his oppression in the way of 'government service' and wild behaviour generally has almost depopulated the two first-named places since my last visit; instead of thriving villages and flourishing schools, I found empty houses—a village almost overgrown with grass—adults to be counted on the fingers of one hand, and less than twenty children in the school. The teachers in both places were much disheartened, and did not hold out much hope of improvement. There is now a new governor, who really seems anxious to help forward our work, but I fear that the people have gone too far afield to be readily brought back. Certainly the two villages presented a most melancholy spectacle, and in this country a month or two of neglect, especially during the hot season, when the growth of all vegetation is extremely rapid, is quite enough to make a place look utterly deserted. The third place is not quite in so bad a plight, but even there there is a great falling-off in the number of inhabitants.

"The district of Ambodinivato presents a striking contrast; there all is as flourishing as it is decaying in the other district. The governor, who is a member of our church, and a regular and devout communicant, is liked and trusted by the people, for, though they confess that his rule is strict, it is also just, and he is sufficiently wealthy to be saved the temptation of squeezing money out of the people at every opportunity. At his request I visited, in addition to the already existing stations, five new places at which he is very anxious that we should place teachers. He had sent round one of his officers to make a careful register of all children not enrolled in any of our schools, with the result that there are just over one thousand children waiting for instruction. Our resources are already strained, but I think I can see my way, by a little management, to providing for two of the places, perhaps three, which will include about half the total number of children mentioned."

The Rev. F. A. GREGORY returned in the autumn to the work which has engaged his best energies for twenty years. The condition of the country and the prospect of the French landing made it very difficult for

him to reach the capital. The journey took a month, and the cost of bearers was very high indeed.

The Rev. J. B. McEWEN gratefully records the recent visit of the Bishop of Sierra Leone to the Rio Pongas. He speaks of the anxieties with which the year commenced having passed away. New fields have been opened to the Mission, and especially the Samou land which has been taken by the British Government. Of the old station of Fotoba he writes a good deal, and the following story of a restoration of peace in the little community for whose benefit Mr. McEwen labours shows him to be something of a diplomatist as well as a minister of the Gospel of Peace :—

Rio
Pongas

“During this dry season there was an atmosphere of bad feeling existing amongst the people of Fotoba, which threatened to break out in serious quarrelling between the different families. For some time past a number of sheep have been let loose about the town, and they had multiplied to a great number, and thus became very destructive to the plants and vegetables about the people's yards. Feeling had run so high on the matter that some thought of going to the Government in Sierra Leone for redress of grievances. I thought the matter could be settled in a more quiet and friendly way. After speaking to one or two of the headmen, I gave notice in church that we should have a friendly palaver after service in the school-room on the matter of the sheep, to which I invited all the men in the village. They mustered in a large number, and they all squatted within and around the school lélé (a large shed made of palm leaves, where school is kept for want of a school-room), eager and on the alert to hear what was to be said on this vexed question. I opened the meeting by telling them : “My people, there is no use for us to meet together to pray to God every Sunday, and for me to preach to you, when your hearts are not good to one another ; when there is no peace, or love, or good feeling between neighbour and neighbour our prayers and preaching are all in vain, and I know very well that this sheep palaver is at the bottom of all this bad feeling. Now, we all see and know that the sheep which have been let loose in this town have caused many people to suffer. I remember, in former years, we could see in every man's yard a good plot of cassava, cocos, plantain, peppers, and many other useful things growing ready at hand for food when they could not go out to their farms, but now as I go along the village I see nothing of the sort. The yards are bare ; the complaints of men and women at the havoc the sheep are making amongst their plants and provisions meet me everywhere. Now your own conscience must tell you this is all wrong and a bad state of things. Now, what must we do to stop all this ? Let every man speak out what is in his mind.” I called Fa Mounta and Fie Scipio Cockles, chief headmen, to speak. Both confessed the state of things was very bad.

Mounta said : ' As long as the sheep remain loose there will be no peace in the town, but only vexation and hatred.' Scipio Cockles said : ' When I reaped my rice last season the sheep went out at night and ate a quantity of my rice, and I was obliged, old man as I am, to keep watch all night over the rice, and I was so vexed that I determined to get a gun and shoot every sheep that came near my yard.' After a deal of talking by most of the men, I asked them to make a law among themselves how the matter should be settled. They then agreed among themselves ' That all those having sheep running loose about should either tie them or take them away, and if after May (the time for planting) any sheep should be found destroying anyone's plants, the sheep should be caught, and the owner must pay five shillings in kind.' This I wrote down and got every head of a family to sign or put his mark to, and thus closed the palaver, and each one seemed relieved, and they thanked me. Since then the law has been carefully kept, and complaints and bad feelings have ceased."

The Rev. S. COLE, of Domingia, laments that, in consequence of his inability to obtain French teachers in compliance with the demands of the Government in their territories, his schools are closed and his children are driven to the Roman Catholic schools. Mr. Cole writes gratefully of the helpful visit which the Bishop of Sierra Leone paid to his Mission in April last. Many Mahommedans listened to the Bishop's sermons, which Mr. Cole translated into Susu.

Cape de
Verde

The little English community at St. Vincent, Cape de Verde islands, continue to have the benefit of the ministrations of the Rev. E. H. DODGSON, who does not write with much satisfaction of the result:—

" December 5, 1894.

" We have a small iron church, given anonymously—Mr. Miller kindly undertaking all the expenses of putting it up, and personally superintending the work—in which we have four services every Sunday, an early celebration (except on the last Sunday in the month, when the celebration is after morning service, at 8 A.M., matins at 11, children's service at 4 P.M., and evensong at 8 P.M. The attendance at matins is very scanty, but at evensong it is generally pretty good, and also at the children's service) but there are terribly few communicants. One of the telegraph clerks volunteered to be organist, and is very regular. We have a very good American organ, given by Mrs. Miller, so we generally have a plain monotoned service in the morning, with hymns (A. and M.) and chanted canticles, and a full choral service in the evening—except the Psalms, which are only chanted at Christmas and Easter. We have an offertory at every service, which brings in enough money to meet the expenses of church cleaning, lamps, &c. One or two people come to church twice on Sundays, but most of the congregation only once."

III. AUSTRALIA.

There are in Australia and Tasmania Fourteen Dioceses, of which at the present date, the following are the Bishops :—

These Dioceses are united in the General Synod of Australia and Tasmania.

Province of New South Wales.

Sydney, founded 1836. Most Rev. W. Saumarez Smith, D.D., Primate of Australia and Metropolitan of New South Wales, 1890. *Commissaries in England*—Rev. Prebendary Wace, King's College, W.C.; Rev. H. C. G. Moule, Ridley Hall, Cambridge; Rev. E. S. Smith, Litherland, Lancashire.

Goulburn, founded 1863. Right Rev. W. Chalmers, 1892.

Riverina, founded 1883. Bishop-elect, Rev. E. A. Anderson.

Bathurst, founded 1869. Right Rev. C. E. Camidge, D.D., 1887.

Newcastle, founded 1847. Right Rev. G. H. Stanton, D.D., *cons.* 1878, *tr.* 1891. *Commissary in England*—Rev. H. N. Collier, Holy Trinity Vicarage, Finchley, N.

Grafton and Armidale, founded 1867. Right Rev. A. V. Green, 1894.

Brisbane, founded 1859. Right Rev. W. T. Thornhill-Webber, D.D., 1885. *Commissaries in England*—Rev. Canon H. Scott-Holland, Amen Court, E.C.; Rev. Canon Mason, D.D., All Hallows Barking, E.; Rev. Chancellor Worlledge, 4 Strangways Terrace, Truro.

North Queensland, founded 1878. Right Rev. C. G. Barlow, D.D., 1891. *Commissary in England*—Rev. H. N. Collier, Holy Trinity Vicarage, Finchley, N.

Rockhampton, founded 1892. Right Rev. N. Dawes, *cons.* 1889, *tr.* 1892. *Commissaries in England*—Rev. Canon Bodington, Lichfield; Rev. J. W. Horsley, St. Peter's, Walworth, S.E.

Melbourne, founded 1847. Right Rev. F. F. Goe, D.D., 1887.

Ballarat, founded 1875. Right Rev. S. Thornton, D.D., 1875. *Commissaries in England*—Rev. Dr. Wilkinson, St. Martin's, Birmingham; Ven. Archdeacon Thornton, D.D., St. John's, Notting Hill, W.; Rev. G. R. Thornton, St. Barnabas' Vicarage, Kensington, W.

Adelaide, founded 1847. Bishop-designate, the Rev. J. R. Harmer, M.A.

Perth, founded 1857. Right Rev. C. O. L. Riley, 1894. *Commissaries in England*—Rev. G. P. Pownall, Hoxton; Rev. W. W. D. Firth, Patricroft, Manchester.

Tasmania, founded 1842. Right Rev. H. H. Montgomery, M.A., 1889. *Commissaries in England*—Rev. J. H. Browne, 26 Great George Street, London, S.W.; and Rev. F. D. Cremer, Keighley, Yorks.

The Society in May 1894 voted the following grants to the amount of £2,162 for the year 1895 :—

Perth, £787; Brisbane, £550; North Queensland, £325; and Rockhampton, £500.

The following contributions to the Society's Funds were received by the Treasurers on account of 1894 from the undermentioned Dioceses: Newcastle, £13. 6s. 6d.; Goulburn, £2. 2s.; Adelaide, £2. 11s. 5d.; Ballarat, £1. 8s. 3d.

LIST OF MISSIONARIES, &c., IN THE AUSTRALIAN DIOCESES
ASSISTED BY THE SOCIETY.

Brisbane.

Names	Stations	Extent in Sq. Miles	Popu- lation	Church Members	Congre- gation	Commu- nicants	Con- firmed	Baptisms
†Clayton, J. E. 1892	Bundaberg	84	2,000	...	200	...	14	65
Mr. P. King Tim* †(Catechist to Chinese) 1889	Brisbane .....	...	...	...	...	32	2	10

North Queensland.

Names	Stations	Extent in Sq. Miles	Popu- lation	Church Members	Congre- gation	Commu- nicants	Con- firmed	Baptisms
Rae, J. C., B.A. 1895	Herberton							
Wood, E. A. 1895	Normanton							

Perth.

Names	Stations	Extent in Sq. Miles	Popu- lation	Church Members	Congre- gation	Commu- nicants	Con- firmed	Baptisms
Allen, J. 1882	Pinjarrah	600	...	...	...	35	...	32
Garland, D. J. 1892	{ Roebourne and Carnarvon .....	...	6,000	1,750	93	30	...	20
Gillett, F. C. 1892	Mourambine and Williams .....	...	...	...	125	30	...	40
Marshall, W. F. 1890	Helena District 1892	5,000	1,050	850	331	100	...	32
Mason, H. 1892	Southern Cross, Yil- garn, &c. ....	...	...	...	...	73	...	28
Phillips, T. 1888	Katanning† .....	...	600	120	40	12	...	4
	..... 1891	...	1,500	800	227	70	...	28

† Missionaries to the Heathen.

* Native (Chinese) Catechist.

‡ Left in 1895.

AUSTRALIA.

IT is evident that a Missionary spirit is stirring in the Australian dioceses. In January 1894 a Church Congress was held at Hobart, Tasmania, when Bishop MONTGOMERY, in words that should never be forgotten, brought before the Australian Church its duties in this respect. His Lordship fully realises the duty of caring first for our own people, and showed what care the Society had bestowed on the settlers in Australia. We give his words as follows :—

“We in Australia owe our very existence to Missionary Societies. I tried my utmost indeed to obtain from England some specially accredited representative of a Society whose very name we in this hemisphere can never pronounce without emotion. Born 100 years before white men trod these lands (a voice crying in the wilderness all through the 18th century), the honoured Society for the Propagation of the Gospel is the founder of the English Church in Australia and in New Zealand. She has never forgotten the Colonial Churches. I can remember the days of my folly when I may have at times waxed impatient over the claims of prosaic bush settlers. It seemed hardly Mission work to some in England to care for the souls of men clad in fustian, with axes in their hands, when there were so many other races more romantically coloured and more scantily clothed. Perhaps I am not the only man present who has once been so foolish and has now wholly repented himself. Had a representative of that great Society been present I should have taken upon myself to have asked this great audience to have risen as one man, and with one voice to have told our deep sense of favours received, which we can never forget, and which we wish we could repay. And because I hold that ingratitude is one of the basest of vices, I say let us publicly thank another great benefactor, another great institution beloved wherever the English Church exists, known by the four familiar letters S.P.C.K. No parish in the Anglican world, no cathedral, no bishopric, but has been generously aided, and with that promptitude which makes us astonished in the midst of our gratitude. You will not blame me for taking up a few minutes of your time at such a gathering to give voice to our feelings of gratitude to those who, through good report and ill, have been our staunch friends, and in a very real sense have made this Congress possible. Built up by Missionary Societies during this wonderful century, we are, throughout our length and breadth, nothing but a Missionary Church. Every Bishop on the platform is a Missionary Bishop.”

As a result of that Congress, a pastoral letter from the united Episcopate has been published, setting forth the duty of supporting missionary work “among the

heathen in our own borders and in the adjacent islands." Expression is given to the conviction "that a special obligation rests on the Church of England in Australia and Tasmania to make provision for Missions to the Chinese and other aliens sojourning in the Colonies, to the aboriginal tribes of Australia, to New Guinea, and also to continue the support already given to the Melanesian Mission."

The Bishop adds:—

"Our appeal rests on the grounds:

"(1) Of the very pressing need that exists for larger support of these Missions.

"(2) Of the very grave responsibility that rests upon us because of the proximity of these fields for missionary labour, which God's providence has opened to us.

"(3) Of the reflex influence for good upon parochial work which lively interest in missionary work has been well known to produce."

This is a thankworthy if a tardy effort. So long ago as 1850 the dioceses of Australia and New Zealand, then six in all, established a Board of Missions "having for its object the propagation of the Gospel among the heathen races in the Province of Australasia, New Caledonia, the Loyalty Islands, the New Hebrides, the Solomon Islands, New Hanover, New Britain, and the other islands in the Western Pacific."

In course of time the splendid energy of the first Bishop of New Zealand forced a way into the Melanesian group, and the results, growing year by year, are before the world to-day; but the Melanesian Mission has always been largely dependent on England. New Guinea was not approached until 1887, when, at the request of Bishop Barry, the Society gave £1,000 to start the work, with the understanding that its future should be the care of the Australian Church. The Rev. A. A. Maclaren, whom the Society sent out to begin the work, died at his post, and the Rev. COPELAND KING, of Sydney, is now carrying it on with three lay-helpers. There is a prospect of more workers being sent.

Nearly two generations of the aborigines of the Australian continent have passed away since the Board of Missions was formed, and the spasmodic efforts made for their conversion—notably the work of the late Rev.

J. B. Gribble, have tended only to show the hopefulness of the undertaking, and the large numbers of blacks still surviving in regions whither the whites do not penetrate in large numbers. Against the Chinese, to whom the Colonies are indebted for labour which Europeans cannot perform, there is a strong prejudice, which discourages the duty of missionary effort. The Bishops therefore have none too soon called their flocks to rise up to the measure of their obligations. The times are said to be "hard" in Australia at present; it may be that they are allowed to be hard in order to teach the people that they have not done what was required of them by their Heavenly Father, Whose are the silver and the gold to give or to withhold.

The Rev. C. O. L. RILEY has accepted the Diocese of Perth, and left England shortly after his consecration. The Diocese of Grafton and Armidale has elected the Ven. A. V. GREEN, Archdeacon of Ballarat, and a graduate of Melbourne University, as its Bishop; and the Diocese of Riverina has elected the Rev. E. A. ANDERSON, Incumbent of West Maitland, N. S. Wales, who was once on the Society's list in the Diocese of North Queensland. The Bishop of Bath and Wells, speaking on the Society's behalf at Torquay in February last, said of his late Diocese of Adelaide that:—

"When Bishop Short resigned, there was one communicant in ninety-seven of the population; now there was one in every forty-seven. Alluding to lay-helpers, his lordship said they owed more to lay-helpers than they could possibly imagine. The number of services now carried on by lay-helpers in South Australia would almost astonish them. There were 290 licensed lay-readers, compared to seventy or eighty clergy. Some people in England seemed to think the Church could get on better without endowments, but in Australia they found, as a matter of practice, that they very much wanted endowments. In fact, they were reversing the process the people in England were contemplating, and were doing all they could to get together endowments to give the clergy a settled income. Otherwise the clergy were so completely at the mercy of the owners of the purses, who were not the best people they could at all times rely on."

The Diocese of Perth is the scene of the greatest commercial energy that is now visible in any part of the Australian continent, and the strain on the Church is

the most severe. This the Society fully recognises, and has made a special grant (in addition to its block grant) for the extension of work in the eastern gold-fields, the Kimberley and other districts. So long ago as February 1894 the Dean wrote: "There are two remote gold-fields: Coolgardie, about 300 miles eastward, and Cue, still more remote, on the Murchison River, to which men are flocking by hundreds weekly. They will be scattered over a large area. The cost of travelling, of erecting buildings, and of living is very considerably higher than in Perth. We are sending experienced and trusted clergymen on short visits to organise and pave the way for permanent work."

Brisbane

The Bishop of BRISBANE has spent a year in England pleading for his diocese, which has suffered from exceptional floods and commercial panics. His appeal has enabled him to present to his Synod £7,000, towards which the Society gave £500.

No reports have come direct from the Mission of Bundaberg, to which the Society makes a grant, but the Bishop writes that 500 "boys" are under instruction at Bundaberg alone, besides other places, and that under amended "labour laws" the numbers of coolie immigrants will certainly largely increase.

Rock-hampton

The Diocese of Rockhampton, which covers the central part of the Colony of Queensland, has shared the disasters which have befallen the whole Colony, and its capacity of coping with these is even less than that of Brisbane, for it is a new diocese, and, with the exception of the city of Rockhampton, may be considered as an unsettled district, which demands the care rather of travelling clergymen than of settled parish priests. In view of its exceptional difficulties, the Society in May 1894 made a grant of £1,000, to be spread over two years. The Bishop acknowledged it on June 19 in the following terms:—

It was with much rejoicing that I received your letter of April 27 some ten days ago. It relieved my mind of one great load of anxiety, and with it of a reluctant feeling that your Society was not treating us with its accustomed liberality, or did not appreciate the greatness of our need.

'As regards the payment of the £1,000, may I ask that it be

by ten quarterly instalments of £100—the first payable on September 30 next, and the last on December 31, 1896? Unless I hear from you to the contrary, I shall consider myself at liberty to assist from this grant the payment of passages of clergymen from England, in securing sites for Mission-churches (but not for *building* them), and to regard the whole diocese as ‘unsettled,’ as it distinctly is from an ecclesiastical point of view, with the exception of Rockhampton—the only parish in the diocese that can maintain its own clergyman without outside help. And even as regards Rockhampton, while I could not allow any of the grant to be expended upon work in the town, I consider it would be quite fair to aid the surrounding district from it, a large area which has never yet been provided for, simply from lack of means. The most economical method of working it will be from the Cathedral (at present the only church in Rockhampton). At the Cathedral there is only *one* clergyman—a curate cannot be supported—and I contend that a Mission chaplain attached to the Cathedral would, so far as his time was given to the outside district, fairly come within the province of your Society’s work.

The Diocese of North Queensland is reaping the benefit of the foresight of its first Bishop, who was able to build up a small clergy endowment fund, but even with this help the diocese has been in great straits, and the Society two years ago granted £200 per annum for itinerating clergymen who should visit isolated colonists. Of the value of this grant the Bishop writes:—

North
Queens-
land

“Indeed, I do not know what we could have done but for its timely relief, as the terrible financial crash of last year has really *stunned* our young diocese, and we can—even with reduced incomes all round—hardly keep going.

“Unlike my energetic brother of Brisbane, I shrink from appealing to English Churchpeople, and so am thrown upon your Society to beg, at least, that no reduction may be made for another year.

“My Archdeacon (Gilbert White) has been able during his home visit to tell you something of our needs, but the depression came upon us after his departure, so that matters are more urgently pressing for assistance than when he left us.

“If your Society cannot continue its relief this year, two places (one coast and the other inland), representing some 1,100 of our people, must be *left*. One (Port Douglas) has a Roman priest resident, who openly invites members of the Church to the services in the event of our withdrawing, and, considering that our people will then be removed (in time) some eight days, in cases of emergency, from the reach of any other ministrations, it is not unlikely that he may succeed in influencing them considerably.”

IV. NEW ZEALAND AND THE PACIFIC.

There are in New Zealand and the Pacific Eight Dioceses, of which, at the present date, the following are the Bishops:—

Province of New Zealand.

Auckland, founded 1841. Most Rev. W. G. Cowie, D.D., 1869. Acting Primate, 1893. *Commissaries in England*—Rev. A. R. Tomlinson, St. Michael Penkevil, Probus, Cornwall; Rev. Canon Skelton, Hickling, Melton Mowbray.

Wellington, founded 1858. Right Rev. F. Wallis, D.D., 1895.

Christchurch, founded 1856. Right Rev. Churchill Julius, D.D., 1890.

Nelson, founded 1858. Right Rev. C. O. Mules, D.D., 1892.

Dunedin, founded 1866. Right Rev. S. T. Nevill, D.D., 1871.

Waiapu, founded 1858. Right Rev. W. L. Williams, 1895.

Melanesia, founded 1861. Right Rev. Cecil Wilson, M.A., 1894. *Commissary in England*—The Right Rev. Bishop Selwyn, Selwyn College Lodge, Cambridge.

Inde-
pendent
Diocese.

Honolulu, founded 1861. Right Rev. A. Willis, D.D., 1872. *Commissary in England*—Rev. G. B. Simeon, Haresfield Vicarage, Stonehouse, Glos.

The Society in May 1894 voted the following grants, amounting to £1,158, for the year 1895, viz.:—

Fiji, £251; Norfolk Island, £50; Honolulu, £857.

The following contributions to the Society's Funds were received by the Treasurers on account of 1894 from the undermentioned Dioceses:—Christchurch, £11. 9s. 10d.; Wellington, £16; Honolulu, £9. 3s.

LIST OF MISSIONARIES ASSISTED BY THE SOCIETY.

ISLANDS IN THE PACIFIC.

Names	Stations	Extent in Sq. Miles	Popula- tion	Church Members	Congre- gation	Commu- nicants	Con- firmed	Bap- tisms
Thorman, T. P. 1886	Norfolk Island..... 1795	21	680	530	400	200	...	18
FIJI.								
†Floyd, W. 1885	Levuka 1885							
†Jones, J. F., B.A. ... 1886	Suva 1880							

† Missionaries to the Heathen.

Honolulu.

Names	Stations	Extent in Sq. Miles	Popula- tion	Church Members	Congre- gation	Communi- cants	Con- firmed	Bap- tisms
† The Bishop..... 1872	Honolulu 1862							
†* Bew, Woo Yee ... 1892	Honolulu (Chinese) ... 1862	...	...	...	95	48	5	10
† Byrde, L., B.A. 1894	Kohala 1873	...	...	...	...	43	2	6
† Davis, S. H. 1872	South Kona 1873	...	...	...	32	21	4	6
† Horsfall, W. 1891	Lahaina & Wailuku	...	...	...	...	19	...	3
† Kitcat, V. H. 1890	Honolulu 1862	...	...	...	...	346	52	114
†¶ Mackintosh, A. ... 1870	Honolulu 1862	10	23,000	600	400	247	23	46

¶ Honorary Missionary,

* Native Clergyman.

† Missionaries to the Heathen.

NEW ZEALAND AND THE PACIFIC.

THE Episcopate of the Province of New Zealand is again complete. The Rev. CECIL WILSON was consecrated Bishop of Melanesia on St. Barnabas' Day, a festival long associated with the Mission, as it has been the custom of its Eton friends to meet on that day for more than fifty years. The Rev. FREDERIC WALLIS, Fellow of Caius College, Cambridge, has been consecrated Bishop of Wellington, and the Ven. W. L. WILLIAMS, Archdeacon of Waiapu, has been consecrated Bishop of that diocese.

The Rev. W. FLOYD, at Levuka, and the Rev. J. F. JONES, at Suva, continue their work both among Europeans and Melanesians. At the former place the population is dwindling, but at Suva Mr. Jones has more than one man can do, and would like, if it were possible, to devote himself exclusively to the Melanesians, for whose benefit he has been able to build a school-church at a cost of £350. On July 19, 1894, Mr. Jones wrote :—

Fiji

“The services held in this church on Sunday are early celebration at 7, matins at 10, Sunday-school at 2.30, and even-song at 7. When this is taken in conjunction with my European work, you will not, I am sure, fail to see that it is impossible for me to go on much longer without help ; for the services in the European church are at 8 and 11 ; Sunday-school and evensong at the same time as at the Melanesian church. The two latter at the Melanesian church have to be taken by different laymen, and I often have considerable difficulty in finding suitable men to take the services. The attendance at both churches, I am happy to say, is very good, and for the past year there have been a greater number of communicants than in former times. I am now preparing for baptism fifty of my Melanesian converts, and I also

am about to begin classes for Confirmation—black and white—in anticipation of a visit early next year from the Bishop of Melanesia. By the kindness of the Melanesian Mission, I was enabled to have six weeks' holiday at Norfolk Island, and to see for myself the working of the Mission there. I was relieved by the Rev. R. B. Comins, one of the Melanesian missionaries, who undertook my duties during my absence from Suva.

“I feel now that I have accomplished one of my objects here, viz., to build a Melanesian school-church, and to form a communication with headquarters at Norfolk Island.

“The next great step of the church here is the Indian coolies, of which there are at present in this colony between nine and ten thousand. The importance of this fact cannot be possibly realised by people not living in Fiji. It might be the means of evangelising that part of India in which so little progress has been hitherto effected. To see the crowds of Indian children growing up here without any effort being made to Christianise them is indeed deplorable. I cannot, unfortunately, do more single-handed than I am doing at present, and I now propose, with your consent, for me to take over all the native races (excluding the Fijians), and for you to send out another priest whose work would be entirely with the Europeans in Suva and its neighbourhood. There has also been introduced lately another field of labour, and a totally different race from any that have as yet come here; I refer to the Japanese. Between three and four hundred have lately come to the colony; it is needless for me to say that they are receiving no instruction.

“Before closing this letter I must tell you that the Rev. R. B. Comins took away with him six of my best Melanesian converts, who are to go as missionaries to their own islands. I feel these are the first-fruits of my work as far as practicability is concerned. They are now at Norfolk Island, and will, I presume, proceed shortly with their new Bishop, in the *Southern Cross*, to work in their different towns, and I hope all of them will eventually be ordained.”

On January 6 and 7, 1895, Fiji was the scene of a terrific hurricane, which laid low the Mission buildings at Levuka, and £450 are required to replace them. The poor Melanesians are greatly discouraged. They had worked hard for their Church, and made many sacrifices.

Norfolk Island

From Norfolk Island the Rev. T. P. THORMAN, the Chaplain to the Pitcairn community, writes on December 3, 1894:—

“The *Southern Cross* has just come in from the islands of Melanesia, so I send this hoping it may be in time for the next Annual Report. This year has been one of the quietest I have spent on Norfolk Island; however, we still have a Seventh Day Adventist elder and his assistants at the old work of perversion.

“Although we have not had large offertories, we have done more work in behalf of our own church, and in aiding the Melanesian Mission, than in all the other years put together since I came here.

"Early in the year many members of my congregation re-shingled (gratis) the Patteson Memorial Chapel.

"From November 25 to December 2 we kept strictly as a week of special prayer and effort on behalf of Missions, in answer to the expressed desire of the New Zealand Bishops."

The work of the Church in Honolulu has shared the **Honolulu** general disturbance caused by the *coup d'état* in 1893, and by a rebellion of rather a serious character which took place at the end of 1894.

The following letter from the Bishop, dated February 1895, is far from being pleasant reading:—

"During the past year the vacancies at Lahaina, Maui, and at Kohala, Hawaii, where we have two churches, have been filled by the arrival of the Rev. W. Horsfall from New Zealand, and the Rev. L. Byrde, direct from England.

"The sad defection of the Rev. Eric Lewis*, first to the Seventh-Day Adventists, and then to a sect calling itself 'The Disciples,' which seems to be identical with the Campbellites, into which he was rebaptized by immersion, has, I am thankful to say, had very slight influence on the members of the Church. The few people whom he had puzzled by a persistent and fanatical advocacy of the Divine obligation to keep Saturday holy gave up distressing themselves with the question when his veering to a new craze showed plainly that his mind was unbalanced. The Seventh-Day Adventists tried to make capital out of his adhesion to their ranks by a lavish distribution of tracts on the sinfulness of keeping Sunday. This gave me the opportunity of putting out an answer to these tracts in the *Diocesan Magazine*, and of preaching two sermons on the obligation of the Christian Sunday, which were printed *in extenso* in one of our local papers and had a wide circulation.

"A far more serious matter, which threatens to destroy the faith of some, is the stealthy inroad of theosophy, the advances of which are all the more dangerous on account of the claim that is made that it is not opposed to Christianity, and that one may remain a good Christian while espousing its teachings. A wealthy widow, of Hawaiian birth, is using her influence to make herself a reputation as the patroness of this subtle form of atheism. At her expense a lecturer on theosophy from the United States was here for weeks drawing large audiences from the class that is always ready to hear some new thing. A Theosophical Society has been formed, prominent in which is a brother of the above-mentioned lady, who is a member and office-holder of the Anglican Church. I have endeavoured, both by letter and a personal interview, to convince him of the incompatibility of theosophy as expounded here with the faith of a Christian, but without avail. He is spellbound by 'Isis Unveiled,' a work, I believe, of Madame Blavatsky. He undertook, however, to resign his offices. I am now waiting to receive his resignation. His children no longer attend Sunday School, but are sent on Sunday mornings to a 'Lotus' class, held by his sister, where they are taught the blindest atheism.

[*Mr. Lewis was not on the Society's List.]

"Religious questions are for the moment forgotten in the political crisis that occurred on the night of the Epiphany. This is not the place to discuss the political situation, which just now presents a tangle which would best be cut by the sword of foreign intervention. But from a religious point of view, whatever influence the New England missionary element continued to wield over the Hawaiians after 1893 by reason of their wealth is now dead. The throwing of three hundred persons into prison at once, the establishment of a military commission for their trial, the cruelties and intimidation practised on the natives in prison to obtain evidence, has shown their Puritanism in its hard and unrelenting character; and if they cannot throw off its yoke politically, never again will they accept its religious teaching. The Roman Catholic Church, with its splendid organisation, is reaping a harvest from the ruins of a Mission begun, I believe in sincerity, by the Boston Board of Foreign Missions.

"The Roman Church deserves the success it is meeting with throughout the Pacific. Until the Anglican Church wakes from the slumber of indifference with regard to Christian education, and sets to work to make the same provision that her children shall be nurtured in the faith as is everywhere made by the Roman Church, our controversy with Rome will not save us from falling behind in the race.

"The great need of the Anglican Church at the present time is, in addition to clergy, a body of well-trained teachers, who shall be members of a teaching brotherhood, by whom Church schools—boarding and day—can be carried on as an integral part of every Mission.

"Until the Church gets such an organisation, on which to depend for a supply of trained and trustworthy teachers, Church schools can only be carried on in countries like this with constant risk of collapse. Such a risk I have just experienced. It is impossible for mission schools to pay the salaries that the Government offers. Hence there is a constant inducement to teachers to leave the service of the Mission for that of the Government. The headmasters of Iolani School left me under such inducement at three days' notice. Happily I was able to fill the post at once, but that does not alter the conditions on which the school is being carried on, so different from those under which the educational work of the Church of Rome is carried on, by means of a body of 'brothers' who have their headquarters in N.Y. State.

"At the end of this year all Government aid to 'sectarian' schools—by which is meant, all schools in which any religion is taught—will cease in accordance with the new Constitution. This means a loss to Iolani School of £120 per annum in scholarships, to Mrs. Davis' family school in Kona of £30 in capitation grant, besides occasional liberal grants for building and repairs. This is very serious. The increasing poverty of the people under the present oppression will make many unable to send their children to boarding school who have hitherto done so.

"Sufficient has now been written to show you how much this Mission stands in need of the continued fostering care of the Society under the present transition state of affairs."

V. NORTH AMERICA.

There are in British North America Twenty-one Dioceses, of which, at the present date, the following are the Bishops:—

All these Dioceses, with Columbia and New Westminster (page 140), are united in the General Synod of Canada.

Province of Canada.

Ontario, founded 1862. Most Rev. J. T. Lewis, D.D., Bishop, 1862 (Archbishop of Ontario and Metropolitan of Canada, 1893). *Commissary in England*—Rev. H. C. Evans, Shelburne, Hungerford.

Fredericton, founded 1845. Right Rev. H. T. Kingdon, D.D. (Coadjutor-Bishop, 1881; Bishop, 1892). *Commissary in England*—Rev. B. Compton, 55 Pont Street, London, S.W.

Nova Scotia, founded 1787. Right Rev. F. Courtney, S.T.D., 1888. *Commissary in England*—Rev. W. H. Binney, Northwich, Cheshire.

Quebec, founded 1793. Right Rev. A. Hunter Dunn, 1892. *Commissary in England*—Rev. J. H. Thompson, Datchet.

Toronto, founded 1839. Right Rev. A. Sweatman, D.D., 1879.

Montreal, founded 1850. Right Rev. W. B. Bond, D.D., 1879. *Commissary in England*—Rev. Dr. C. H. Waller, St. John's Hall, Highbury, London, N.

Huron, founded 1857. Right Rev. M. S. Baldwin, D.D., 1883.

Algoma, founded 1873. Right Rev. E. Sullivan, D.D., D.C.L., 1882. *Commissaries in England*—Rev. Canon Duckworth, St. Mark's, Hamilton Terrace, N.W.; Rev. C. H. Wallace, Clifton, Bristol; Rev. Prof. Schneider, Ridley Hall, Cambridge.

Niagara, founded 1875. Right Rev. C. Hamilton, D.D., 1885.

Rupertsland, founded 1849. Most Rev. R. Machray, D.D., LL.D., Metropolitan of Rupertsland, 1865 (Archbishop of Rupertsland and Primate of All Canada, 1893). *Commissaries in England*—Ven. Archdeacon Perowne, Redenhall, Harleston; Ven. Archdeacon Long, Bishop Wearmouth; Rev. C. A. Jones, Dedham, Colchester.

Saskatchewan, founded 1874, and } Right Rev. W. C.
Calgary, founded 1887 } Pinkham, D.D., 1887.

Commissaries in England—Rev. C. Croslegh, D.D., Englefield Green, Surrey; Very Rev. Dean Williams, St. Asaph.

Qu'Appelle, founded 1884. Right Rev. W. J. Burn, D.D., 1893. *Commissaries in England*—Right Rev. Bishop Anson Lichfield; Rev. Canon Liddell, Welton Vicarage, Daventry.

Moosonee, founded 1872. Right Rev. J. A. Newnham, D.D., 1893.

Mackenzie River, founded 1874. Right Rev. W. D. Reeve, D.D., 1891.

Selkirk, founded 1890. Right Rev. W. C. Bompas, D.D., cons. 1874, tr. 1891.

Athabasca, founded 1884. Right Rev. R. Young, D.D., 1884.

Province of Rupertsland.

See side-
note on
page 139.

Columbia, founded 1859. Right Rev. W. W. Perrin, D.D., 1893. *Commissary in England*—Rev. J. Allen Bell, Vicarage, Pershore.

New Westminster, founded 1879. (*Vacant.*)

Independent
Dioceses.

Caledonia, founded 1879. Right Rev. W. Ridley, D.D., 1879. *Commissary in England*—Rev. Dr. E. Hicks, St. Stephen's Vicarage, Sheffield.

Newfoundland, founded 1839. Right Rev. Ll. Jones, D.D., 1878. *Commissaries in England*—Rev. W. Jones, Burnside, Kendal, Westmoreland; Rev. J. J. Curling, Hamble, Southampton.

The Society in May 1894 voted grants to the amount of £12,040 for 1895, viz. :—

Montreal, £340; Quebec, £1,250; Algoma, £860; Fredericton, £850; Nova Scotia, £500; Newfoundland, £2,622; Rupertsland, £1,600; Qu'Appelle, £1,133; Saskatchewan and Calgary, £1,551; Caledonia, £430; New Westminster, £904.

A grant of £100 was also voted to the Diocese of Columbia for 1894.

The following contributions to the Society's Funds were received by the Treasurers on account of 1894:—From the Domestic and Foreign Missionary Society of the Church of England in Canada—representing Dioceses of Nova Scotia, Quebec, Toronto, Fredericton, Montreal, Huron, Ontario, Algoma, Niagara—£386. 8s. 6d.; and in addition (sent direct from the undermentioned Dioceses):—Quebec, £11. 12s. 11d.; Fredericton, £33. 18s. 2d.; Toronto, 4s. 4d.; Rupertsland, £35. 3s. 3d.; Saskatchewan and Calgary, £1. 5s. 8d.; Caledonia, £2; New Westminster, £24. 4s. 1d.; Newfoundland, £68. 6s. (including £63 from Bermuda).

LIST OF MISSIONARIES, &c., IN THE NORTH AMERICAN DIOCESES
ASSISTED BY THE SOCIETY.

Fredericton.

Names	Stations	Extent in Sq. Miles	Popu- lation	Church Members	Congre- gation	Commu- nicants	Con- firmed	Bap- tisms
Armstrong, W. B....	1878 <i>Petersville</i>	200	1,914	300	180	49	16	9
Baylee, O. O'D.	1892 <i>Derby and Blackville</i>	200	2,937	360	165	65	...	21
¶ Campbell, J. R.	1876 <i>Dorchester</i>	1856						
Covert, W. S.	1861 <i>Grand Manan</i>	1822	50	2,397	200	50	44	3
Oresswell, A. J.	1884 <i>Springfield</i>	1799	225	1,865	320	100	106	10
Easton, C. T., M.A....	1891 <i>Prince William</i>		200	1,398	145	112	31	8
Flewelling, J. E. ...	1877 <i>Wicklowl</i>	1877	240	2,240	200	165	50	4
¶ Forsyth, D.	1873 <i>Chatham</i>	1848						
Fullerton, C. H.	1892 <i>Petitcodiac</i>	1873	396	3,000	141	128	26	2
Hanford, S. J.	1846 <i>Upham and Hammond</i>	1846	100	1,145	250	80	80	26
Hanington, C. P. ...	1884 <i>Johnston</i>	1884	240	1,588	290	229	51	10
Hansen, N. M.	1878 <i>New Denmark</i>		40	1,022	380	60	80	24
Hopkins, J. R.	1890 <i>Gordon and Lorne</i> ...	1889	450	1,052	150	100	50	18
Hoyt, Leo A.	1871 <i>Simonds</i>	1848	300	3,066	900	100	25	16
Hurley, E. P.	1890 <i>Cambridge</i>	1882						
McKiel, W. Le B. ...	1864 <i>Lancaster</i>	1856	100	4,211	200	95	77	8
Millidge, J. W.	1880 <i>St. David</i>	1866	650	1,554	774	416	59	...
Montgomery, H. ...	1883 <i>Kingsclear (1849) & Ludlow</i>		340	1,746	516	284	109	20
Murray, A. B.	1887 <i>Stanley</i>	520	2,406	580	280	110	25	25
¶ Neales, Thomas.	1869 <i>Woodstock</i>	1792						
Neales, S.	1887 <i>Andover</i>		200	1,242	100	125	100	27
Parkinson, J. R. S. ...	1890 <i>St. Mary's</i>	1848	50	3,354	400	382	180	36
Parlee, H. T.	1884 <i>Westfield</i>	1823	100	1,172	250	136	...	...
Pickett, D. W.	1862 <i>Greenwich</i>	1864	175	820	240	126	67	...
Reid, A. J.	1892 <i>Bathurst</i>		200	4,817	250	174	56	...
Richards, D.	1892 <i>Bathurst</i>							
Simonson, E. W., B. A.	1894 <i>Queensbury</i>	1846	300	3,800	300	75	103	...
Slipper, A. A.	1892 { <i>St. Martin's</i>	1876	150	2,335	280	98	90	27
	{ <i>Weldford</i>		730	3,561	350	80	...	...
Smith, R. E.	1869 <i>St. George</i>	1879	328	2,757	800	200	111	...
Smithers, A. W.	1890 <i>Waterford</i>		148	1,177	380	98	125	45
Snow, P. G.	1891 <i>Addington</i>		100	2,751	150	125	40	...
Spike, H. M.	1874 <i>Musquash</i>		350	783	480	161	118	33
Sweet, J. H. S.	1877 <i>Newcastle (1871) & Nelson</i>		100	5,913	261	92	75	...
Teed, A. W.	1888 <i>Richmond</i>	1871	96	1,080	250	166	75	23
Warneford, O. A. S. ...	1886 <i>Canterbury</i>		256	1,661	100	115	21	9
Wilkinson, W. J. ...	1881 <i>Bay du Vin</i>	1870	200	1,170	255	80	45	...

Retired—Rev. E. A. Warneford, 1894.

Deceased—Rev. J. Neales, 19 November, 1894.

¶ Honorary Missionaries.

Quebec.

Honorary S.P.G. Organising Secretary for the Diocese.—Rev. Canon T. Richardson, St. Paul's, Quebec.

Names	Stations	Extent in Sq. Miles	Popula- tion	Church Members	Congre- gation	Commu- nicants	Con- firmed	Baptisms
Adcock, W. A. 1889	<i>Fitch Bay</i>	100	900	138	170	39	...	5
Balfour, A. J. 1872	<i>Marine Hosp., Quebec</i> 1820							
Ball, Josiah 1887	<i>Magdalen Islands</i> ... 1851							
Blaylock, T. 1889	<i>Danville</i>	1865						
Boyle, F. 1881	<i>Hemison</i>							
Boyne, N. M. 1893	<i>Gaspé Peninsula</i>							
Brooke, H. A. 1892	<i>Scottstown</i>							
Brooks, C. H. 1892	<i>Barnston</i>							
Cox, J. C. 1890	<i>Brompton 1877' and Windsor</i>	1872						
Debbage, James B.... 1869	<i>Bourg Louis</i>	1851	150	250	140	70	8	9
Dickson, H. A. 1891	<i>Randboro'</i>							
Fuller, H. S. 1876	<i>Bury</i>							
Harding, G. T. 1875	<i>Sandy Beach</i>	1871	20	500	306	280	158	12
Hibbard, G. F. 1895	<i>Montmorency</i>							
Horner, D. 1890	<i>Durham</i>							
Kerr, I. N. 1893	<i>Labrador</i>							
King, E. A. W. 1871	<i>Waterville</i>							
Lyster, W. G. 1863	<i>Cape Cove</i>	1851	...	265	220	130	...	10
Murray, G. H. A. ... 1890	<i>Barford & Dixville, &c.</i>	150	1,000	219	260	98	9	22
Nicolls, G. G. 1892	<i>Riviere du Loup</i> .....	...	3,200	85	45	57	...	1
Richmond, John P.... 1862	<i>Gaspé Basin</i>	1864						
Riopel, S., M.A., M.D. 1870	<i>Val Cartier</i>	1866						
Roe, Peter 1877	<i>Inverness</i>	1852						
Roe, Ven. H. 1853	<i>Brompton</i>	1877						
Rothera, J. 1889	<i>Leeds</i>							
Rudd, T. 1890	<i>S. George's</i>							
Sykes, J. S. 1874	<i>Kingsey</i>	1840						
Tambs, R. C. 1880	<i>Magog</i>							
Walters, G. R. 1878	<i>Malbaie</i>	1866						
Washer, C. B. 1871	<i>Port Neuf</i>	1859						
Weary, E. 1882	<i>Riviere du Loup (1842) & Dudswell</i>							
Wright, H. E. 1891	<i>Ascot Corner</i>							
Wurtele, L. O. 1873	<i>Acton Vale</i>	1864						

Retired—Rev. H. G. Burrage.

Montreal.

Honorary S.P.G. Organising Secretary for the Diocese.—Rev. J. Empson, Montreal.

Names	Stations	Extent in Sq. Miles	Popula- tion	Church Members	Congre- gation	Commu- nicants	Con- firmed	Baptisms
Anderson, Canon W. 1837	<i>Sorel</i>	1784	...	56	...	56	...	4
Lonsdell, Ven. R. ... 1839	<i>St. Andrew's</i>	1820	...	113	...	87	5	5
Pyke, James W. 1841	<i>Vaudreuil</i>	1843	225	13,082	109	200	100	4
Sutton, Edward Geo. 1848	<i>Edwardstown</i>	1857	...	64	...	38	...	1

Nova Scotia.

Names	Stations	Extent in Sq. Miles	Popu- lation	Church Members	Congre- gation	Communi- cants	Con- firmed	Baptisms
§ The Bishop	Halifax	1764						
¶ Ambrose, J.	Digby	1875						
Avery, R.	Aylesford	1789						
Daniel, A. V.	Crapaud	1852						
¶ Ellis, W.	Sackville	1807						
¶ Gilpin, Very Rev. E.	Halifax	1764						
Hamilton, H. H. ...	Manchester	1786	90	79	79	25	9	4
Harper, H.	Port Hill, P.E.I.	1842						
¶ Kaulbach, Ven. J. A.	Truro	1802	400	11,700	960	582	296	27
¶ Maynard, T.	Windsor	1765						
Osborne, A. W., D.D.	Summerside, P.E.I.							
Reagh, T. B.	Milton, P.E.I.	1842						
Townshend, G.	Amherst	1790						
Woollard, E. T.	Georgetown (1822) & Cherry Valley, P.E.I.	1854						

§ From the creation of the Bishopric in 1787, to the present time, a portion of the stipend of the Bishop of Nova Scotia has been provided from the Society's "American Colonial Bishops Fund."

Algoma.

Names	Stations	Extent in Sq. Miles	Popula- tion	Church Members	Congre- gation	Communi- cants	Con- firmed	Baptisms
Allmann, A. H.	Uffington	11	500	250	182	30	4	8
Boydell, James	Bracebridge	1881	2,200	333	355	100	...	19
Burt, W. A. J.	Port Carling							
Chowne, A. W. H. ...	Emsdale	1890	...	125	148	60	9	14
Cobb, A. J.	Broadbents & North Sequin	300	750	350	250	78	11	17
Evans, W.	Parry Sound	25	2,500	250	491	280	...	15
French, W. H.	Sudbury	900	3,300	317	133	62	13	9
Gillmor, G.	Rosseau	375	1,050	445	320	126	29	37
Kirby, M. C.	Fort William West ...							
Lawlor, E.	Sudbury, Warren & Schreiber							
Llwyd, Thomas	Huntsville	1884						
Lowe, H. P.	Aspdin	1877	56	560	271	185	105	13
¶ Machin, C. J.	Port Arthur	1880						
Piercy, C.	Burk's Falls	1884	400	4,000	300	342	60	14
Seaborne, W. M. R.	Cook's Mills							
Young, A. J.	North Bay							

Caledonia.

Names	Stations	Extent in Sq. Miles	Popula- tion	Church Members	Congre- gation	Communi- cants	Con- firmed	Baptisms
† Pyemont-Pyemont, T. O. (res.)	Fort Simpson ...	1892						
† Quinney, O. (res.)	Port Essington ...	1884						
† Stephenson, F.	Fort Simpson ...	1892						
Native Teacher—S. Lewis, Killaup.								

¶ Honorary Missionaries.

† Missionaries to the Heathen.

Names	Stations	Extent in Sq. Miles	Popu- lation	Church Members	Congre- gation	Commu- nicants	Con- firmed	Baptisms
Bowker, J. J. 1893	Deloraine	200	...	130	...	40	25	...
Bunn, T. W. B.D. ... 1886	Westbourne	200	...	230	...	34	...	6
Cheney, W. L. 1883	Glenboro'							
Coombes, Canon ... 1888	Cathedral Mission ... 1882							
Drawfield, H. 1894	Stonewall	120	...	173	...	54	...	8
Garrioch, A. C. 1892	Rapid City	200	...	276	...	45	8	15
Garton, W. J. 1889	Emerson	200	...	266	...	44	33	11
Girling, R. H. L., B.A. 1892	Gladstone	400	...	359	...	74	9	12
Goodman, C.S. (left) 1892	Deloraine							
Goudie, R. 1894	Springfield	200	...	225	...	43	...	18
Henwood, J. R. T. 1892	Morris							
Hewitt, N., B.A. ... 1890	Manitou	150	...	225	...	76	9	6
Hooper, G. H. 1883	Shoal Lake	250	...	175	...	...	...	...
Johnson, W. R. 1889	Killarney	280	...	405	...	68	...	12
Littler, C. R., B.D. 1886	Selkirk							
Matheson, Canon ... 1876	Cathedral Mission ... 1882							
Mercer, F. A. S., B.A. 1892	Elkhorn	200	...	450	...	148	33	33
Nie, R. F., B.A. 1893	Woodlands	200	...	327	...	67	39	13
O'Meara, Canon ... 1872	Cathedral Mission ... 1882							
Stevenson, R. G., B.A. 1889	Elkhorn							
Tansey, A. 1892	Somerset	216	...	136	...	30	15	13
Watts, H. L. 1887	Virten							
White, A. S. 1893	Carman	200	1,500	191	130	47	8	11
Williams, C. 1891	Carberry	150	...	274	...	58	14	7
Wood, C. 1890	Birtle	180	...	260	...	...	13	9

Three Divinity Students.

Qu'Appelle.

Barton, B. 1890	Fort Qu'Appelle..... 1889							
Beal, T. G. 1889	Grenfell .....	...	495	285	...	145	8	25
Brown, W. E. 1886	Moose Jaw .....	...	1,372	297	...	89	8	17
Cunliffe, T. W. 1889	Estevan .....	...	350	85	...	28	3	4
Dobie, G. N. 1889	Cannington Manor, Moose Mount	26	275	150	110	70	3	13
Holmes, H. A. 1895	Fort Qu'Appelle..... 1889							
Johnson, F. W. 1892	Fort Qu'Appelle..... 1889	...	850	275	...	95	...	...
† Nicolls, W. 1887	Medicine Hat .....	...	1,116	258	...	131	...	15
† Owen, Owen..... 1888	Gordon's Reserve, Touchwood .....	...	171	140	...	21	7	10
Sargent, J. P. 1884	Qu'Appelle Statton 1884	800	2,180	574	...	157	15	17
Tatham, F. H. 1894	Broadview .....	...	354	192	...	59	...	6
Teitlebaum, T. A. ... 1891	Saltcoats .....	...	1,231	400	...	113	11	37
Terry, G. P. 1892	Oxbow .....	...	596	165	...	57	7	6
Williams, J. 1894	Whitewood .....	...	1,050	497	...	157	12	13

Saskatchewan.

Chilcott, T. E., B.A.	Carlton & Duck Lake	...	...	150	...	30	...	4
Hogbin, G. H. 1894	Battleford	30	600	200	160	38	4	5
Matheson, E. 1880	St. Catherine's, St. Paul's, and St. Andrew's, Prince Albert	600	700	480	250	151	...	3

Lay Missionary—Mr. S. Pavier (1894), St. Catherine's.

Calgary.

Andras, C. H., M.A. 1894	Wetaskiwin, &c. 1894							
Barnes, W. H. (res.) 1886	Banff (1890) Canmore, Anthracite .....	...	...	160	...	37	11	8
Brashier, H. B. 1892	Innisfail, &c. 1884							
† Cooper, A. W. F., D.D. 1885	Calgary							
D'Easum, G. C., B.A. 1894	Beaver Lake							
Goodman, F. W. ... 1894	Red Deer, &c. 1888							
Hilton, R. 1887	Fort Macleod .....	...	...	176	...	72	...	11
Newton, Canon Dr. W. 1874	The Hermitage, Belmont, &c. ....	...	...	65	...	10	5	8
Smith, H. H. 1884	Pincher Creek, &c. ... 1888	...	...	175	...	70	...	5
Smith, S. O. C. 1893	Mitford, &c.							
Webb, W. F., B.A. 1892	Mitford, Springbush, &c. ....	...	...	95	...	13	...	2

Lay Missionary—Mr. R. Connell, Beaver Lake.

† Honorary Missionary.

† Missionaries to the Heathen.

Names	Stations	Extent in Sq. Miles	Popula- tion	Church Members	Congre- gation	Communi- cants	Con- firmed	Baptisms
Akehurst, H. S. 1891	Kootenay	2,000	2,000	250	173	43	...	5
†Gowen, H. H. 1890	New Westminster & Vancouver .....	...	...	8	...	3	...	2
McKay, G. 1878	Donald and Golden .....	...	...	165	...	40	4	9
Outerbridge, T. W. 1890	Okanagan	1892	...	160	...	62	...	9
Shildrick, A. 1888	Kamloops .....	...	...	275	...	62	9	23
†Small, R., M.A. 1881	Lytton and Yale	1861	...	1,671	...	357	22	82
Yolland, F. 1893	Ashcroft	1892	...	225	...	51	...	7
Catechists.—William Meshell (Lytton), George Shiamatele (Yale)								

Newfoundland.

Names	Stations	Extent in Sea Miles	Popula- tion	Church Members	Congre- gation	Communi- cants	Con- firmed	Baptisms
Allsopp, T. A. R. ... 1895	New Harbour, Trinity Bay .....	...	...	...	...	...	...	...
Andrews, S. J. 1884	New Harbour .....	...	2,053	1,261	...	108	...	48
Antle, J. 1890	Greenspond (1819) & Catalina	1832	6,358	3,524	...	297	...	119
Bayly, A. E. C. 1850	Bonavista	1742	4,839	1,814	...	220	...	60
Bishop, G. H. 1874	Hermitage Bay	1854	3,320	2,613	1,600	416	359	80
Bolt, G. H. 1890	Bay de Verde .....	...	2,131	459	330	111	...	13
Caldwell, E. K. H. ... 1892	Harbour Buffett	1848	3,060	1,557	...	725	159	41
Chamberlain, G. S. 1864	Herring Neck	1851	2,604	1,632	1,105	180	...	42
Colley, E. 1854	Foxtrap	15	3,181	2,104	779	412	230	61
Colley, F. W. 1891	Carbonear	1767	5,635	1,061	298	156	32	31
Cragg, J. G. 1864	Catalina (1832) and Bay de Verde	1825	4,195	1,227	...	181	...	34
Darrell, J. 1855	Salmon Cove	1879	2,444	844	...	75	32	35
¶Dunfield, H. J. 1877	St. John's	1703	...	...	...	...	...	...
Elrington, H. 1891	St. John's Outports ...	1703	3,273	1,094	...	236	...	40
Field, G. H. 1886	Trinity East	1735	2,068	1,697	...	350	...	58
Godden, J. 1873	Spaniard's Bay .....	...	1,600	1,400	...	210	...	62
Godden, L. 1893	Channel	1851	1,772	1,274	...	80	225	57
Haynes, W. A. 1879	Belleorum	1870	2,051	1,566	...	317	252	46
Hewitt, John. 1879	Burin	1794	5,139	1,309	385	270	...	51
¶Hollands, C. W. 1888	Bonne Bay	1883	...	...	...	...	...	...
Jeffery, O. 1876	St. George's Bay	1842	1,168	815	525	140	110	32
¶Johnson, H. C. 1878	Heart's Content .....	...	...	...	...	...	...	...
Kirby, W. 1859	King's Cove	1822	2,207	917	...	...	...	...
Marriott, H. 1894	Foxtrap .....	...	...	...	...	...	...	...
Massiah, T. P. 1877	Burgeo	1848	...	...	...	...	...	...
Netten, T. G. 1869	Port de Grave	1841	7	2,012	1,517	1,250	260	37
¶Noel, J. M. 1880	Harbour Grace, South	1707	...	...	...	...	...	...
Nurse, T. R. 1885	Brooklyn .....	...	1,760	870	...	80	...	25
¶Pilot, W., D.D. 1876	St. John's	1703	...	...	...	...	...	...
Pittman, A. 1895	Green Bay .....	...	4,629	1,016	...	91	...	47
Quintin, T. P. 1883	Harbour Briton .....	...	2,599	1,947	1,114	357	174	78
Read, H. J. 1893	Greenspond (1819) & Bonavista	1742	...	...	...	...	...	...
Sanderson, J. S. 1882	Upper Island Cove ...	1861	1,656	1,416	...	355	75	42
Shears, W. O. 1868	Bay Roberts	1818	3,963	2,623	...	258	120	71
Shorter, Arthur. 1895	Bonavista	1742	...	...	...	...	...	...
Smart, F. 1890	Burgeo	1848	1,775	1,521	...	200	218	64
Smith, F. J. H. 1893	Lamaline .....	...	1,098	618	...	...	116	34
Smith, W. R. 1871	Portugal Cove	1819	56	2,182	1,160	820	407	106
Snow, P. G. 1891	Spaniards' Bay .....	...	1,796	1,319	...	210	60	53
Taylor, R. H., B.D. 1863	Brigus	1812	13	2,991	781	513	79	32
Temple, Robert. ... 1861	Twillingate	1817	...	5,361	1,209	590	183	...
Weaver, W. 1887	Trinity West	1735	...	2,245	1,934	1,415	365	51
White, J. J. 1891	Harbour Grace, South	1707	...	1,346	660	...	88	43
White, W. C. 1891	Fogo	1823	...	3,126	1,796	...	315	...

Retired Missionary.—Rev. J. O. Harvey.

Deceased—Rev. J. Cunningham.

BERMUDA.

¶ MACKAY, B. 1,877

† Missionaries to the Heathen.

¶ Honorary Missionaries.

NORTH AMERICA.

Nova
Scotia
Mont-
real

OF the Dioceses of Nova Scotia and Montreal there is nothing of especial interest to record. These dioceses are now able to support themselves, and the Society's aid is limited to the payment of certain clergymen with whom it has a moral though not a legal covenant.

Quebec

By the voluntary action of the Diocese of Quebec the Society's grant is being gradually but rapidly reduced, and the Bishop, in acknowledging a reduced grant for 1895, writes:—

"The amount, in accordance with our proposal for the diminution of our grant, accepted by your Committee last year, is already set forth as smaller. But we are none the less thankful, for the generous spirit in which we were met enables us to know exactly how we stand, and so I trust that by strenuous efforts we shall be able to maintain the efficiency of our work, although the rapid fall that is taking place in the interest of money is causing that our invested funds are not bringing us as much annual income as they did, and is giving us a new problem to face. However, thus far we have no reason to complain, and especially when I tell you that our Bishop Williams Memorial Fund, which was originally estimated at \$25,000, reached \$26,000 by June 1 last, the day of our Centenary celebration, and now stands—chiefly owing to the large-hearted generosity of one man, the Hon. Senator Price—at nearly \$40,000."

A large portion of the Labrador still belongs to the Diocese of Quebec, and the Bishop, accompanied by the Rev. JAMES HEPBURN, made a visitation of it in June last. Many incidents of striking interest find place in his journal; the people rejoiced in the visit of their Bishop, and how must the spirit of the isolated priest, the Rev. ISAAC KERR, have been refreshed! Two hundred and eighty miles of coast are under his care, and eighteen stations are visited by him six times in each year, four times in his boat, twice in his dog sledge. Stretching beyond these limits for 130 miles of coast towards the west there are nine other stations which ought to be visited.

From Mr. Hepburn's log the following extracts are made:—

"At one place the Bishop and myself in our boat, rowed by six men from the *Canadienne*, were taken by an affrighted fisherman for Indians! At another place, an old man kissed the Bishop most

affectionately as he set his foot on shore. At Mutton Bay, in addition to largely-attended hearty services night and morning, all gathered together for the consecration of their burial ground. At Lydia's Cove a dear child was baptized, and then an elder sister was confirmed. But perhaps the most touching service of all was at St. Augustine; for no sooner had the *Canadienne* arrived in harbour than a funeral party came in a large sail-boat to the fish-stage where the Bishop had landed, and asked him if he would read our beautiful Burial Service over the remains of the steward of a schooner now lying in port. The poor man had passed away full of hope on the previous evening, and now the captain of a neighbouring schooner, who had read the first part of the service on board, brought the corpse in a well-made coffin, covered with the union jack, and begged the Bishop to accompany the poor fellow's mates on their sad errand. We started at once, sailing with a brisk wind—fourteen of us—some four or five miles to a burial ground consecrated by the late Bishop on his last visit, on a beautiful island surrounded by grand rocks and islands in all directions. As we sailed along, the men, who were of German descent and from Nova Scotia, sang grandly in parts hymn after hymn, until we reached the island. Having effected a landing on the rocks, we formed a simple procession, and, setting down our sacred burden, willing hands soon dug in the dry peat soil a most comely grave. And now hymns were sung and the solemn service was said, and the Bishop gave a tender, earnest address. And then, when the grave had been mounded up, we returned as we came, feeling that all had been done that could be done in the joyful hope for our friend and for ourselves of the glorious Resurrection unto Life—Eternal Life! To be permitted to take part in such a solemn event was sweet—sweet indeed!”

Although the Cathedral at Fredericton has been standing for more than forty years, it has not hitherto been possible to provide it with a working chapter. This has been accomplished in the past year; a dean and six canons have been appointed. A good Churchwoman set her heart on providing an endowment fund for the Cathedral, and practised great self-denial in order to accomplish her desire. On her decease she left all that she had accumulated for this purpose, and the Cathedral has now an endowment of about £160 per annum, to which it is hoped that additions will be made from time to time in order to enable the mother-church of the diocese more thoroughly to fulfil its duties.

Frede-
ricton

In the Report for 1893 it was stated that reports from this diocese had not been forthcoming in proper numbers. No such complaint can now be repeated.

If those reports find no place in these pages, it is because the following letter of the Bishop's, which covers the whole ground, takes precedence :—

“ In a circular which was issued from the office of the Venerable Society in 1848, signed by the greatly-respected Secretary, Mr. Ernest Hawkins, among others, it was said that it was ‘not generally known that New Brunswick was among the poorest of the British dependencies.’ This is true of the present time. It is true that it is not generally known ; it is also true that this diocese is among the poorest. This arises from several causes, but we have to meet the difficulties as best we may ; there is no attempt at romance in the hard work of the diocese ; no glamour of novelty, such as makes work in the north-west of Canada so interesting ; no mineral wealth to attract men and money. It is difficult, therefore, to hold her own, still more difficult to work up and re-open past neglected spots ; but what can we do in the little spots of new settlements that open up continually ?

“ A few years ago a clergyman was on high ground in his parish, looking out over the beautiful country on a glorious day of sunshine and freshness, when in the midst of a large tract of ‘primeval forest’ he saw a small clearing. He asked someone if it were on his parish, and he was told yes, the parish stretched far away beyond that. He had never observed the clearing before, and he had never heard of it. It was a long way off, beyond a large lake, but the clergyman reached the place after a long drive over terrible roads (so-called). He found four or five houses there. In the first he entered the woman claimed they were all Baptists. In the second they had been Churchpeople, but had given up because none came near them. In the third, the woman asked if he was a Church of England minister really and truly ; and on learning that he was so indeed, she called out to her mother that her longing prayers were at last granted, and a clergyman had indeed come to see her before her death.

“Two or three young men canoed down last autumn from Ontario to Fredericton, and were three or four months on the road. Just on the borders of New Brunswick they came on a small settlement where there were some French and some Irish. But there were no books in the settlement, and none could read. One of the Irish had a family of fifteen, but none could read, and there was indeed nothing to read if they could ; and one of the young men (a member of the St. Andrew's Brotherhood) told me they seemed to have lost all sense of religion. This is a state of things which may arise where men seek to carve out a livelihood for themselves in a small clearing in the great forests.

“ I have never met with so sad a case in my travels, but somewhat of the kind I have heard of ; but it is almost impossible to carry help to such people. We can barely hold our own. It was often said by the religious papers antagonistic to the Church that my journeys showed them where work was to be done, and when I was gone they would step in and do it. It was a somewhat empty boast, but there was a grain of truth in it.

"When I came to this country about fourteen years ago, as we approached Fredericton we came to the junction where the branch line would take us to Fredericton. On inquiry about the work which the Church was doing there in the largest village that had sprung up about the railway, Bishop Medley told me the Church was doing no work there. I had no authority to make a move there, though it was urged; but now visits have been made there; Church-people have been found there; children have been baptized, and I hope to visit the place in the spring for confirmation and communion. This is one of the neglected spots where it will be hard to do much work, but a little occasional work may be done.

"Last midsummer I visited the work on the River Tobique, which, before I went some few years back, had never been visited by a Bishop, except by an American Bishop in search of salmon. Many folk there could not understand why the clergyman with me put on a surplice, but why I, as Bishop, should be robed differently passed their comprehension. The clergyman, Rev. J. R. Hopkins, whom I was allowed to send there, has been doing most excellent work, but he has had a most terrible sorrow this past year; his wife has died, leaving two little children. On this visit this year I consecrated THREE churches in this district and confirmed eighteen persons. The district is sixty miles long by an irregular eight or ten miles broad. It lies along the beautiful river—for new settlements naturally lie along rivers—which afford easy means of locomotion. The district used to be visited in summer only by a Presbyterian student for the ministry; and the first time I drove over the district the student then at work was good enough to tell the people to be sure to come and 'hear the Bishop.' When I confirmed them this year I gave each one a Bible, and bade them read God's Word and make it a guide of their life."

The Bishop of ALGOMA sends an annual letter, which gives a *résumé* of the work of his poor diocese for the last twenty-one years:—

Algoma

"I deeply regret that it again becomes necessary to date my annual report from Mentone, owing to a second tedious illness early last year, which not only disabled me for my missionary work for more than three months, but also involved, in compliance with medical advice, a total absence from Canada during the present winter. I hope (D.V.) to return in May. Meanwhile the general supervision of diocesan interests is in the well-tried hands of Rev. Rural Dean Llwyd, Incumbent of Huntsville, who discharged the office of Commissary two years ago with rare judgment and fidelity.

"In view of the fact that the diocese reached its majority last September, it has occurred to me that, instead of the usual annual review, covering merely the details of our church life for the past year, the Committee would prefer to have a brief *resumé* of the progress made during the whole period of its history, dating as it does from 1873.

"Prior to that year, the whole territory now included within its

bounds formed part of that of Toronto, receiving from its Bishop such occasional episcopal visitation as its then inaccessibleness, and the pressure of his other work, permitted. Among my papers, though not just now within reach, are some original letters of the first Bishop of Toronto, the Right Rev. Dr. Strachan, giving graphic pen-pictures of his journeys in canoes—the only means of transportation then available—to Manitowaning, Sault Ste. Marie, &c., and of the dangers and difficulties encountered. Among other pioneer missionaries in those ‘inhospitable wilds’ were the Ven. Archdeacon McMurray, the Venerable Archdeacon Brough, and the Rev. Dr. O’Meara, all since entered into rest. During this period churches were built at the Sault, Manitowaning, Parry Sound, &c. The only surviving clerical representative of this period is the Rev. R. Mosley, whose long term of service entitled him a few years ago to enrolment on the commutation roll of the Diocese of Toronto. Systematic organisation began only with the advent of the first Bishop of Algoma, the Right Rev. Dr. Fauquier, in 1873, but under difficulties and discouragements apparently all but insuperable. Clergy, churches, parsonages, funds, sympathy—all these were wanting. The Bishop’s health was seriously impaired. He suffered from a painful internal disease, which converted travelling over rough country roads into a continuous torture. Mrs. Fauquier, too, was a confirmed invalid. No wonder that under this crushing accumulation of trial the first episcopate of Algoma proved a brief one, terminating suddenly as it did in Toronto, December 1881, but leaving behind it a substantial evidence of its faithfulness in a small band of thirteen missionaries, the erection of seven parsonages, and between thirty and forty churches, and, to crown all, a name and memory which, while the diocese endures, will be cherished with deepest respect and most grateful affection.

“The appended statistics will represent the growth of the diocese since June 1882, approximately, so far as figures can express it:—

	1882	1894
Clergy.	13	26
Churches	42	73
Parsonages	7	20
Schoolhouses	2	7
Episcopal Endowment Fund		\$53,840
Widows and Orphans Fund.		\$17,208
Annual Diocesan Contributions		
to various objects	\$4,500	\$9,500

Baptisms, confirmations, celebrations of the holy communion, &c., have increased in the same ratio, but the details are not within my reach.

“There are, however, aspects of Church life and growth of which figures can convey no conception.

“(1) A strong sense of brotherhood now pervades the clerical staff of the diocese, which in itself naturally augments its moral force. Formerly individual units, standing each in his lot, and scarcely knowing one another even ‘in the flesh,’ the clergy toiled

on under a dull, depressing sense of isolation, which aggravated the weight of their daily burden. Now our missionaries not only are, but feel, like brothers in arms, fighting shoulder to shoulder in the same holy war, their labours lightened by that sacred bond of conscious oneness which is the prerogative of all 'the faithful' in the mystical Body of Christ.

"(2) The rural deanery system has been established, securing for each of the four component districts of the diocese a minute supervision which, while it benefits the several Missions, greatly assists the Bishop in his general administration.

"(3) The clergy also meet in 'convocation,' appointed for alternate years, in the eastern and western sections of the diocese (omitting that in which the general diocesan gathering takes place), and there discuss informally any measures regarded as affecting the well-being of the diocese. The convocations are merely deliberative, not legislative bodies.

"(4) The Diocesan Council meets triennially on the call of the Bishop in the same year as the Provincial Synod, and at such place as may have been decided at the previous Council. The Bishop possesses the right of veto. Lay delegates must be communicants in good standing, elected at the Easter vestry meetings immediately preceding. As a measure of self-preservation, synodical organisation has not yet been attempted, a strong feeling having been expressed by prominent clergymen and laymen in the older dioceses that our assumption of an attitude of diocesan autonomy would seriously weaken Algoma's claim on the financial sympathies of her elder sisters. This risk we cannot yet afford to run. An ordination is generally held during the session of the Council, in order to obviate the difficulty and expense attending an unnecessary multiplication of journeys over great distances on the part of the candidates.

"(5) Within the last few years the diocese has secured the right of representation on the triennial 'Provincial Synod' which meets in Montreal, a canon having been passed by the latter body authorising us to elect three clerical and three lay delegates for this purpose.

"(6) Still more recently we have obtained similar rights in the General Synod organised in September 1893 for the consolidation of the entire Canadian branch of the Church of England, from the Atlantic to the Pacific, in one supreme representative body, bound together in the bond of organic unity.

"In these and other practical forms the Diocese of Algoma has been slowly but steadily climbing into a consciousness of strength and solidarity which has largely increased its moral and spiritual power, and the force of which is felt in its poorest Mission, and to its most remote extremities.

"While, however, our growth has been so marked in the directions just indicated, our necessities have grown in a similar ratio, and our resources, I regret to say, are very far from being equal to their supply. A diocese twenty-one years of age ought, under ordinary circumstances, to be self-supporting. Our position is exceptionally disadvantageous. In the agricultural districts the

summer's produce scarcely suffices for the winter's needs 'for man and beast,' and no headway is made, while in the little centres of population, the largest having only a population of about 3,000, business is in a condition of deplorable depression. Sault Ste. Marie (population 2,500) is staggering under a municipal debt of £70,000. Port Arthur has suffered severely, yet under the impulse of the advent of a new incumbent undertakes to pay a stipend of \$1,200, and is the only self-supporting parish in the diocese. Huntsville has had the heart burnt out of it by a destructive conflagration, which consumed its Mission-hall, yet it is struggling bravely with the problem of a new church for a most earnest and self-denying congregation. Bracebridge and Parry Sound would have almost reached the dignity of self-support this year but for the necessity of building new parsonages, the former in consequence of a disastrous fire. Thus necessity stares us everywhere in the face, and the assistance hitherto derived from external sources is still absolutely indispensable.

"I owe it to the Committee as well as to myself to give a direct contradiction to the statement circulated in the Church papers, and actually published in a well-known Church Almanac, to the effect that I have resigned my diocese. This is not the case. The possibility of resignation has been emphasised by the weight of financial anxieties attendant on the annual maintenance of our diocesan work, and the fact that two successive illnesses have together entailed an absence of sixteen months within the last three years—all pointing, I have feared, towards the election of my successor. But nothing is yet decided. The question will come before the Provincial Synod in September, and will doubtless then receive some satisfactory solution. Meanwhile I return (D.V.) to Canada early in May to resume the work in which I have had for so many years the sympathy and generous support of your Society. May I now hope to carry with me the promise of its renewal for the coming year? Reduction would mean disaster in the form of abandoned Missions, closed churches, scattered Sunday-schools—in a word, the Church's sons and daughters driven for shelter into the arms of the various 'isms' that overspread the country."

Ruperts-
land

The Archbishop of RUPERTSLAND draws a stirring picture of the extension of Church work in his diocese. On January 9, 1895, he wrote:—

"Our Mission work is in a critical position. During the past few years many immigrants have been carried past Manitoba, and have settled in the North-West Territories. Still, the pressure of immigration continues to be in this diocese, and the immigration, whether by filling somewhat the huge old Missions, or by extending the sparsely settled country, has made new Missions necessary. During the last two or three years we have felt obliged to increase largely our Missions for new settlements. Otherwise the Church would have permanently suffered, for the Presbyterians and Methodists occupy the whole settled country. The result is that in the past year we had forty-eight Missions under clergymen. We also had two under laymen for the whole year and five more under

students in summer. These were paid laymen. We have many laymen assisting gratuitously under my licence. We have withdrawn from four weak Missions, but by dividing the Mission of Manitou we have opened a new Mission, and we shall shortly open another on the ordination of a student, but there are at present other five desirable fields which should be occupied without delay, and from which last year we had the promise of the usual guarantee in aid from the people."

This opening of new Missions involved an increase of funds, and from the reduction of grants to older Missions, and still more from the larger offerings made by self-supporting parishes, much was gained. The spirit of the people, even in times which have been a period of great commercial distress through Canada, was excellent, but the great disappointment has been that difficulty has been placed in the way of the accredited representatives of the Diocese appealing to Churchpeople in some parts of Eastern Canada.

Writing again on January 12, the Archbishop tells a pitiful story of the small economies practised by the Executive Committee, economies small in themselves, but very crippling to the work of the Church—resident clergymen withdrawn from six Missions, which will be dependent on occasional and infrequent visits; and other districts of great promise, in which the people were ready to contribute the larger portion of the stipends required if diocesan funds could meet them, which are still without resident pastors.

"We have done our best," writes the Archbishop, "to keep pace with the settlement of the country, and our people as a body are giving generously. Our deficiency is not from any falling back on their part, but in the past three years we have very largely increased the number of missionaries, though not to the extent desirable, and more than reached by the Presbyterian and Methodist bodies. To occupy the field as it should be occupied for our people and the interests of the Church we should have ten more resident missionaries."

The clergy for whom the Archbishop pleads have no lives of leisure or luxury:—

"This inland and prairie country is still in most parts a dear country to live in; that is, fuel, clothes, groceries, &c., are very ex-

pensive. Service is almost out of the question with small salaries; the clergyman sees personally to horses or cow, the wife to the house. Even bread and meat are much dearer than could be at all expected from the low price got by farmers for grain and cattle.

"We do not consider a clergyman can well keep himself, family, and horse or horses—a necessity in a Mission—under \$700 and a house, or \$800 in lodgings or hired house. I am happy to say, however, that there is within the past year or two a decided improvement; still even now this country is much dearer than Eastern Canada, or than England except in flour and meat."

Naturally the Archbishop appeals to the Society for further assistance to supply the deficiency in the contributions heretofore made by the Church in Eastern Canada. Whatever was done in past years as acts of benevolence by the wealthy dioceses, such as Toronto, Montreal, Ontario, and others, are now matters of obligation, for by the action of the General Synod in September 1893 all Canada is now one Ecclesiastical Organisation, and the law of the spiritual body holds by which the superfluities of one portion become the due of the more needy. On twelve of the twenty dioceses of Canada the Society is still spending £10,000 per annum, but it is not likely that an expenditure on so large a scale will long be maintained.

Saskat-
chewan
and
Calgary

The two Dioceses of Saskatchewan and Calgary still continue under the care of Bishop PINKHAM. The endowment of the latter see makes slow progress, and it is most desirable that each diocese should have its own and separate Bishop as soon as possible.

On December 1, 1894, the Bishop wrote an account of his two dioceses as follows:—

"(i) *Saskatchewan.*

"The congregation of St. Alban's, Prince Albert, has reached the condition of self-support, the rector being now supported by the offerings and subscriptions of his people; and I have been able to carry out my intention of making the parish church on certain occasions and for certain purposes the pro-cathedral of the diocese, just as in 1889 I made the Church of the Redeemer, Calgary, the pro-cathedral for the Diocese of Calgary.

"Emmanuel College continues its useful work, chiefly as a place for the training of Indian pupils as teachers and catechists. Mr. G. H. Hogbin's place as teacher in the College having become vacant by his ordination in January and his appointment to Battleford, the vacancy has been filled by the appointment of Mr. G. E. Gage, who received his training at Exeter. The reputation for excellent work which Mr. Hogbin made when at the College

he has fully maintained in the work of the ministry at Battleford, and in October it was my privilege to admit him to the priesthood, and to induct him incumbent of St. George's.

"Rev. T. E. Chilcott, now deacon in charge of the parishes of Duck Lake and Carlton, is a graduate of Trinity University, Toronto. I understand his services are greatly appreciated. Neither parish has as yet any church, services being held in each case in the school-house, but churches will be built as soon as the people are in a position to do so.

"The only church erected in the diocese this year is St. Stephen's Church, Fort à la Carne, which was dedicated on St. Luke's Day. It is a plain wooden structure built on a stone foundation.

"The small debt on St. Paul's Church, district of Prince Albert, has been removed, and the incumbent, Rev. E. Matheson, with his excellent assistant, Mr. Sydney Pavier, are doing faithful work here and in the adjoining parishes under their charge, of which Mr. Matheson sent you an admirable report recently.

"Mr. George Horn, whom I appointed lay-reader last spring, carries on services at Saskatoon which are highly appreciated.

"(ii) Calgary.

"It is estimated that at least five thousand people have come to settle in Alberta during the present year. Upwards of four thousand of these came in by rail, and the rest have driven into the country from the North-Western States.

"I am sure it will not be long before Northern Alberta has a population at least as large as that of Manitoba. Naturally, then, the greatest progress has been made in this diocese. Churches have been erected at Canmore, Bowden, and Poplar Lake, and a parsonage at Innisfail. And not only has the work of last year been maintained and developed, but new work has been carried on at Wetaskiwin and Sturgeon; and Fort Saskatchewan and South Edmonton will soon have resident clergymen.

"The Innisfail Mission, so energetically and successfully worked by Rev. H. B. Brashier, covers an area of about four thousand square miles. There are in it eight organised congregations, one of them being composed of Icelanders who are devotedly attached to Mr. Brashier. This Mission must either be divided shortly, or else we must give Mr. Brashier assistance in working it.

"Our Indian work in this diocese shows signs that are most encouraging. We have on each of our four reserves on which we are carrying on work a clergyman in priest's orders, who is able, from a thorough knowledge of their language, to teach and preach to the Indians, assisted by a staff of male and female workers who are fully qualified for their work. Consequently converts to Christianity are being made. I held a Confirmation on the Blackfoot reserve last May. Last week I confirmed here the first of our converts on the Peigan reserve.

"Undoubtedly the time has arrived for each of these dioceses to have its own Bishop, and I think this would soon be accomplished if S.P.G., taking into consideration the developments that have taken place, would put the matter before the Church. When I

think of the way in which the question of the formation of the Diocese of Qu'Appelle was taken up at a time when, in what are now the four Dioceses of Saskatchewan, Qu'Appelle, Athabasca, and Calgary—there were hardly any more clergy than are now to be found in Saskatchewan, I see no reason for doubting that the balance of the Calgary Bishopric Endowment Fund would soon be forthcoming if our circumstances and needs were fully made known."

Qu'Appelle

To the Diocese of Qu'Appelle the Society has increased its help, having given £1,000 to be spent in three years on new work. This the Bishop acknowledged with great cordiality on December 18, 1894 :—

"As I think I stated last year, the number of men required to supply the needs of this Diocese is, in my opinion, *twenty-five*, of whom we have now *eighteen*, and that I do not exaggerate our need may be gathered from the fact of the wide areas comprised in our parishes—one clergyman serves as many sometimes as *seven* stations ; and that in nearly every case there are four and sometimes five ministers of Presbyterians and Methodists where we have one.

"I can't express to you my own gratitude for the extra grant of £1,000 for next three years. I hope to have three new stations open at or before next Easter, and I may say my feeling is that of all devout and earnest Churchpeople in the diocese. We have had our share of discouragement, and this has come just in time to give us new heart and courage. Then, as to Indian work, may I ask your Committee to renew for 1896 the special grant of £150 made for four years, and which ceases at the end of 1895 ? The facts which I ask them to consider are these :—We have work going on on two reserves. Gordon's School, supported largely by the said grants ; this is a boarding school, with Church and Mission work among the Indians there. I visited this in the summer, confirmed some of the children, and am full of hope for the work ; it is to assume larger dimensions next year, when we hope to have a new school.

"*Touchwood Hills*.—Now, besides this occupied ground there are two directions in which I feel our Church is called to take up work. First, at Medicine Hat there is a school half built ; it has stood there unfinished for four years. Now, with a promise of help from S.P.C.K. the clergyman is hoping to finish it, and there are Indian children waiting to come in.

"Secondly, there are two reserves of Indians, Fishing Lake and Trout Lake—a specially wild tribe—never yet touched by any religious influences. They will be taken up by the Roman Catholics if we don't. I have a man, an associate of St. Chad's College, now learning the language, who has given his heart and life to the Indians, and writes to me about once a month to say he is ready to go there and build himself a log hut and just make his home amongst them, so that he may find his way to their hearts, if I can give him just what he can live on. He is a man of very high character and devotion, and gives up work as school teacher in Government school to take a much less salary as teacher at Gordon's

School. I see I have omitted to say we have also a *school* (day) and church at Fort Pelly, which is carried on by a lay-reader, who is supported by the diocese and Eastern Canada. Feeling sure of a sympathetic consideration of the facts, I don't care to say more in urging a request that the special Indian grant may be renewed at the end of 1895. One point more as to the remark that your Society insists strongly on the duty of self-support at the earliest possible time. I can assure you that this is one of the things on which I lay greatest stress, and can point to the fact that we have two self-supporting parishes, though we have no town of 2,500, and one of these is only 1,000; that in the last eighteen months the grants made to nine parishes have been reduced from £900 to £680, and notices of further reductions given, though, of course, in a year of failure of crops like this, it is impossible to make any progress, but this, I hope, will suffice to show that it is a point which I am constantly watching, and upon which the real hope of the future of the Church here depends. I should, in fairness, note one failure in this direction. A year ago, or rather more, I had an offer from the Mission at Penge, where there were only a few farmers, station-master, and storekeeper, to support a clergyman if I would give them one. This I did, and they kept to their engagement, but now I have just heard that, owing to total failure of crop, it is quite impossible, and I have to make a grant from the Mission Fund or withdraw the clergyman, which is of course out of the question with those who have done and are doing what they can."

A very picturesque account of "The Crees, their Medicine Men and their Children," appeared in the *Mission Field* for March 1895. It was contributed by the Rev. Owen Owens, the Missionary at Touchwood Hills.

The three dioceses on the western side of the Rocky Mountains have had a year of severe trial. On June 9 the first Bishop of New Westminster died after a protracted struggle with failing health. His decease was not long after followed by that of Archdeacon Woods. The Bishop of Columbia is now happily recovering from a very severe illness, and the Bishop of Caledonia has had to visit England in impaired health.

Bishop Sillitoe's episcopate of fourteen years (he was consecrated on All Saints' Day, 1879) has been indeed a fruitful one. In every part of the diocese his personal influence has been felt with the happiest results, and the work which he has done for the colonists, the Indians, and the Chinese has been placed on a firm basis, and will be carried on by his successor with few of the difficulties with which Bishop Sillitoe so courageously grappled.

New
West-
minster

The Rev. R. SMALL has paid a brief visit to England, and has gone back to his work at the Society's old Mission at Lytton. The Rev. H. H. GOWEN, who has a special gift of dealing with the Chinese, with whom he first came in contact in the Diocese of Honolulu, has a successful Mission for the benefit of those interesting people in New Westminster, of whom he has written the following report:—

“We have now over a dozen Chinese living in the Mission-house, from which Mr. Ten Yong is doing a good work. It is very difficult for us to keep our men with us so long as we should like, but those who go away from us write from time to time, and we hear good accounts of them in other ways. Only the other day I heard from the clergyman at Rat Portage to the following effect: ‘We see a good deal of Sing, and like him much. He is a capital fellow, with the root of the matter in him. I trust he may be useful to the few of his countrymen we have here.’

“Just now—the canning season—a great many of the Chinese are away at the canneries, but we shall have them back with us again in two or three months.

“One new item of work we have undertaken now in a weekly service (in Chinese) to the Chinamen in the Provincial Penitentiary. There are about twenty of them there serving sentences of over two years, and every Wednesday we give them an hour's religious instruction, which they seem to appreciate. They also read with avidity the Chinese books with which we have supplied the Penitentiary library.

“The death of our dear Bishop is a great blow to us in this as in all other departments of the Church work in this diocese. Ever since I have been here the Bishop has been waging one long and heroic struggle with ill-health, in the endeavour to keep abreast of his work, and when he passed away to his rest we all felt it was to a rest he had well won. I would like here to bear loving witness to one who has been a true friend and a faithful Bishop. May God in His goodness give us one like-minded to carry on what must be an increasingly arduous work!

“And now for the present I must stop. There is nothing very sensational to report, and indeed we have all had so much more to do than we could properly perform during this last year (as the story of our Bishop's struggle against sickness will witness), that very much more might have been done than has been if we had had the time and strength, but God will measure our work by the sincerity of our attempts, and we trust in His sight it has not been in vain.

“I have, as superintendent of the Chinese work, tried to infuse into each parochial centre the spirit to seek the evangelisation of the Chinese, rather than make it altogether an extra-parochial Mission. I am thankful to say, I am in many cases succeeding. The clergy, and the lay workers—especially the

ladies—are trying wherever practicable to form classes, and these in time are bound to have good results. I am certain that where the personality of the teacher is instinct with the magnetism of Christian love, the Word of God is not long in claiming its trophies.”

The Rev. J. G. BASTIN, from the Burgh Missionary College, went with Mr. Small on his return to Lytton, and will join him in his work there.

The Bishop of Caledonia has allowed the Society to print the following extract from a letter from the Rev. W. HOGAN, who for a time has been good enough to take charge of Port Essington. It is dated November 30, 1894, and is addressed to the Bishop:—

Caledonia

“I know your heart will be glad to hear that every white man in Essington excepting two were in church on Sunday. God has signally blessed us here in gathering in His wandering ones. . . . I am working away at school work for whites, half-breeds, and Indians. Do they not want it quite as much as the Metlakatla folk? I must say that all here have given me the right hand since I came, and we hope to be an influence for good among them. Now that the ice is gathering on the river I shall not have any opportunity of visiting Metlakatla during December, January, and February.”

His lordship reports of Fort Simpson, under date February 6, 1895:—

“Mr. Stephenson expresses good hope of building up the church at Port Simpson. He also pays weekly visits to the Japanese village established between Port Simpson and Metlakatla. This I have urged, and rejoice to see begun.

“He has a good deal of difficulty in raising funds for the completion of the new church which Mr. Pyemont began. He is certain, however, to finish it so as to be worthy of the service it will be consecrated to.

“Among the Indians there is a movement akin to the Salvation Army in England, but not under any control, and therefore likely to have strange developments. The noise and display gratify the Indians, especially the least educated of them.

“I look forward to much growth of our work among the many canneries on the Skeena River. We shall probably concentrate our efforts there more and more. The Kitlaup cannery has changed hands, and is not likely to be of so much importance as was anticipated. We have great cause for gratitude to God for prospering the work generally.

“I have taken my passage by the ss. *Parisian*, sailing from Liverpool May 2, and as soon as I have been able to visit the various stations I hope to have something of interest to report.

“We have a well-tried man in the Rev. F. Stephenson, who is a good vernacular scholar.

"Mr. Appleyard, now finishing his course at Wickliffe College, Toronto, will join me in June, and I hope he will prove himself a good missionary. He is engaged to be married to a lady now doing excellent work in the diocese as a trained nurse and teacher. She has been very successful in learning the language. At Essington her devotion and skill will be much valued, and I anticipate the happiest results from this union.

"I think I shall place a native teacher under Mr. Appleyard's supervision to work on the Skeena."

Colum-
bia

The Diocese of Columbia has not received a block grant from the Society for many years. Two sums of £300 each were given to the Clergy Endowment Fund in 1889 and 1891, and last year the sum of £100 for the immediate help of the diocese, which had fallen behind in the payment of the clergy stipends.

New-
found-
land

The sad calamity which befell Newfoundland in the closing days of 1894 has already been mentioned. This old colony has from time to time been the victim of almost overwhelming disasters. The year 1847 was known as "the year of the fire," until its memories were effaced by the fire of July 1892. Last year things seemed to be improving. Many of the reports of the clergy speak of progress, as *e.g.*: a third church consecrated and out of debt in the Mission of Trinity; successful missionary meetings at Fogo; "Much encouragement in our work," wrote the veteran priest, the Rev. E. Colley, of Topsail, who has laboured in Newfoundland for nearly fifty years; twenty candidates sent up from Twillingate to the capital for examination under the Council for Higher Education, &c. And then suddenly the stoppage of the two banks, the total collapse of credit, and the absence of specie with which to purchase the ordinary necessities of life—all these involved a paralysis of social life and work.

The clergy of Newfoundland are few of them capitalists or liable to lose by unfortunate investments. "How, then, should they lose by the failure of these banks?" is a natural question—"Cantabit *vacuus*, &c." The Rev. T. G. NETTEN, of Port de Grave, supplies the answer:—

"We are no shareholders in either the Commercial or Union Bank. We have no deposits to lose. Why, then, do those bank failures so seriously affect us? Simply because our currency has

been solely paper money. The merchant with the planter, the supplier with the dealer, the clergyman with his parishioner—all the business must be done with bank notes. Often to settle an amount of 5s. a five-dollar note is brought, making it extremely difficult to find change. It can be imagined into what a state of confusion we were all thrown on suddenly waking up to find what money we possessed useless. Everything was brought to a standstill. That this sudden collapse has rendered the distress of many, who had but little money to lose, all the more extreme, can be easily imagined.

“As a natural consequence parochial affairs have been very seriously affected. Collections, church dues, clergymen’s dues, have fallen to a very low figure. Plans formed, work contemplated had to be abandoned, as attempts to raise money were useless. Everyone is waiting in anxious suspense, hoping that some rift in the cloud may shortly give promise of a brighter future.

“From a temporal point of view our Christmas festival has been a gloomy one, but I trust not so gloomy in a spiritual sense. I reminded the congregations that, if we are afflicted in things pertaining to the body, we are abundantly blessed as regards the gifts of God’s grace for our souls. If we found much to dishearten us in our own homes, we ought to look for much comfort in God’s House on the Christmas festival at the ‘altar of our joy and gladness.’ He Who was born in poverty in the cattle-shed at Bethlehem could sympathise with those who feel the pinch of poverty, and feed them with that Food which nourishes up unto everlasting life. Several of our poor people availed themselves of the opportunity given them on Christmas morning of meeting the Christmas Saviour at His holy table. Our early celebration in St. Luke’s Church was enlivened by the presence of 117 communicants, who knelt at God’s altar to receive ‘the banquet of that most heavenly food.’ Matins and sermon followed at 11 o’clock, when a congregation of some 800 assembled for Divine worship.

“We are all trusting that God in His goodness will bring us safely through our cares and fears, and that, in the hidden paths of the year so soon to dawn upon us, He will graciously guide our feet as He knows to be best, apportioning His Fatherly dispensations according to our several necessities.”

The Society rendered help as immediate as was possible. By the first steamer it sent out £1,050 in gold and silver, on account of the diocesan grant, by the ss. *Assyrian*, which reached St. John’s in seven days from Liverpool, and an appeal made in the *Mission Field* has brought in many kindly gifts, which are sent to the Bishop immediately on their receipt.

On February 12, 1895, the Bishop sent the following depressing picture of his diocese:—

“ If 1892 will be memorable in the annals of Newfoundland as the year of the fire, 1894 will be memorable for a far greater calamity—the financial crisis. The former was a bagatelle compared with the latter. The fire affected only the capital city, increased the revenue, and gave an enormous impetus to trade; work became plentiful and wages high, the large amounts of insurance money being spent during the two succeeding years in rebuilding the city. The collapse of our two banks, however, has been a far different affair. It has brought disaster and ruin upon the whole colony. The import duties have shrunk to one-fifth of what they usually were at the corresponding season in former years; trade is paralysed: not only are the labourers thrown out of work in St. John's, but scores of clerks and shopmen, many of them having families dependent upon them, have been dismissed by their employers who have gone down in the general crash. The currency being a paper one, and the paper having suddenly become worthless, there is no circulating medium, and people who have their pockets filled with bank-notes are unable to procure the necessaries of life. Amongst the principal sufferers are the clergy. Were it not for the subsidy which the outpost missionaries receive from the venerable Society they would now be penniless. Partly dependent as they have been on the freewill offerings of their people, and those people now crippled, the clergy have nothing to fall back upon but the grant from S.P.G., stretched and attenuated as that grant now is by successive diminutions and by the increased number of clergy. About half the Church dues had been collected when the crash came, most of the money being in Commercial Bank notes, and no more, or very little more, can be expected. Five parishes are ‘self-supporting’—i.e., have no S.P.G. subsidy—and the question of the maintenance of the ministrations of the Church in these causes us great anxiety. The Executive Committee of the Synod held a special meeting on the very day when the banks closed, and has forwarded a petition* to the Society, setting forth the circumstances of the case.”

* This petition was printed in the *Mission Field* for February 1895, and has brought many kind gifts.

VI. THE WEST INDIES AND SOUTH AMERICA.

There are in the West Indies and South America Ten Dioceses, of which, at the present date, the following are the Bishops:—

Province of West Indies.	Jamaica , founded 1824. Most Rev. Enos Nuttall, D.D., 1880; Primate, 1893. <i>Commissaries in England</i> —Rev. Canon Bailey, D.D., Canterbury; Rev. R. Wheler Bush, 67 Belsize Park, N.W. Assistant Bishop, Right Rev. C. F. Douet, M.A., 1888.
	Guiana , founded 1842. Right Rev. W. P. Swaby, D.D., 1893. <i>Commissaries in England</i> —Rev. Preb. H. W. Tucker, 19 Delahay Street, S.W.; and Rev. J. R. Harmer, M.A., Dean of Corpus Christi College, Cambridge.
	Honduras , founded 1883. Right Rev. G. A. Ormsby, D.D., 1893.
	Nassau , founded 1861. Right Rev. E. T. Churton, D.D., 1886. <i>Commissary in England</i> —Rev. Canon Churton, King's College, Cambridge.
	Barbados , founded 1824 } Right Rev. H. Windward Islands , founded 1878 } Bree, D.D., 1882.
	Antigua , founded 1842. Right Rev. W. W. Jackson D.D., 1860. Coadjutor-Bishop, Right Rev. C. J. Branch, D.D., 1882.
Independent Diocese.	Trinidad , founded 1872. Right Rev. J. T. Hayes, D.D., 1889. <i>Commissary in England</i> —Rev. J. Miles, St. Peter's, Plough Road, Battersea, S.W.
	Falkland Islands , founded 1869. Right Rev. W. H. Stirling, D.D., 1869. <i>Commissary in England</i> —Rev. T. H. Macdonald, Kersal, Manchester.

Bishopric founded by the Church of the United States:—

Haiti, founded 1874. Right Rev. J. T. Holly, D.D., 1874.

The Society in May 1894 voted grants to the amount of £3,422 for the year 1895, viz.:—

Jamaica, for Panama, £201; Nassau, £509; Antigua, £800; Guiana, £770; Windward Islands, £100; Trinidad, £492; Honduras, £550.

The following contributions to the Society's Funds were received by the Treasurers on account of 1894 from the undermentioned Dioceses:—Nassau, £25. 13s. 1d.; Antigua, £3. 3s.; Jamaica, £20; Honduras, £6. 4s.; Barbados and Windward Islands, £8. 9s. Guiana, £3. 10s.

LIST OF MISSIONARIES, &c., IN THE DIOCESES ASSISTED BY THE SOCIETY.

Jamaica.

(PANAMA MISSION.)

Names	Stations	Extent in Sq. Miles	Popula- tion	Church Members	Congre- gation	Communi- cants	Con- firmed	Baptisms
Hendrick, S. P. 1892	Colon 1884	...	...	185	500	78	—	48
Tinling, E. D. 1892	Panama .....	...	...	136	200	46	—	19
Lay Readers, &c. ...	(Sub-Stations) .....	...	...	227	370	76	—	66
Catechist.—Mr. S. Roper (Monkey Hill), and Lay Readers at Bas-o-Bispo, Gorgona, Culebra, Paraiso, San Pablo, and Las Cascadas.								

Guiana

Names	Stations	Extent in Sq. Miles	Popula- tion	Church Members	Congre- gation	Communi- cants	Con- firmed	Baptisms
†Dorset, F. B. 1894	Potaro River.....	...	...	...	200	200	...	...
¶Farrar, W., B.A. ... 1888	Massaruni.....	...	...	...	...	...	...	...
†¶Heard, Ven. Archd. 1872	St. John's, Essequibo 1856	...	...	...	...	...	...	...
†¶Josa, Canon F.P.L. 1876	Christ Ch., Georgetown	...	...	...	...	...	...	...
†Ost, A. A. 1894	Pomeroon .....	...	...	600	...	200	88	139
†Pringle, F. S. S. 1894	Potaro .....	...	...	...	...	...	...	216
†Quick, T. E. 1894	North-West District...	...	...	500	...	40	27	40
†Welch, F. 1894	Corentyn River .....	...	...	300	...	132	4	13
A large staff of Lay Agents.								

Honduras.

Ormsby, Right Rev. G. A. 1893—Belize, 1844.

Nassau.

Names	Stations	Extent in Sq. Miles	Popula- tion	Church Members	Congre- gation	Communi- cants	Con- firmed	Baptisms
Bennett, R. K. 1894	San Salvador 1884	...	...	...	...	...	...	...
Brace, F. D'Y. 1887	Long Island 1848	...	...	...	...	...	...	...
Orofton, H. F., B.A. 1886	Turk's and Caicos Islands 1798	...	...	...	...	...	...	...
Irwin, P. S. (res.)... 1890	San Salvador 1884	...	...	...	...	...	...	...
Mathews, F. B. 1884	Andros	1,600	6,000	1,417	120	30	69	82
Smith, O. W. 1886	Eleuthera .....	...	...	...	...	...	...	...
Thomson, C. J., B.A. 1887	Biminis, &c., St. Stephen 1849	443	2,050	1,010	459	343	22	32

† Missionaries to the Heathen. ¶ Honorary Missionaries.

Barbados.

CODRINGTON COLLEGE AND ESTATES.

Rev. T. H. Bindley, M.A. (1890) Principal of College.
A. Dews, Esq., B.A. (1892) Tutor of College.
Rev. F. Gilbertson (1891) Chaplain.
H. J. Wolseley, Esq., M.B. (1886) Medical Professor.

Retired Principal—Rev. W. T. Webb (1883).

Deceased—R. Bowie Walcott, Esq., M.D., Retired Medical Professor.

Windward Islands.

Names		Stations	Extent in Sq. Miles	Popula- tion	Church Members	Congre- gation	Communi- cants	Con- firmed	Baptisms
Jessamy, T. D. (res.)	1892	Charlotte	18	3,700	600	105	128	23	21
Mallalieu, F. F. O....	1886	St. David's, Grenada							
Melville, H. A. (res.)	1885	Calliaqua, St. Vincent							
Mr. H. Mayers, B.A., 1895, South Charlotte.									

Trinidad.

Names		Stations	Extent in Sq. Miles	Popula- tion	Church Members	Congre- gation	Communi- cants	Con- firmed	Baptisms
†Stoker, C. H.	1895	Coolie Mission, Trini- dad	50	20,000	3,000	...	481	61	126
Titcomb, F. J.	1894	Tobago	114	19,000	9,000	...	2,645	333	369
Todd, H. A.	1893	St. Mary's, Tobago ...							
Turpin, Canon E. A.	1886	St. Andrew's, Tobago							
Thirty Catechists and Teachers		Coolie Mission, Trini- dad							
Deceased—Rev. T. H. Walker, 17 August, 1894.									

Antigua.

Names		Stations	Extent in Sq. Miles	Popula- tion	Church Members	Congre- gation	Communi- cants	Con- firmed	Baptisms
*Bean, J. N.	1893	All Saints', Vieques ...	25	9,500	350	328	31	4	29
Campion, W. T., B.A.	1893	St. George's, Montserrat	...	...	...	600	500	40	78
Clark, Ven. J., Ph.D.	1876	St. Philip, Antigua ...	...	...	...	500	460	47	56
Cowley, W.	1872	St. James, Nevis .....	...	...	...	472	337	45	67
Emrey, J.	1891	St. Paul's, Antigua ...	...	...	...	180	255	15	27
Gillie, K. M.	1883	St. Mary's, Antigua ...	22	4,282	2,141	424	400	58	67
Hughes, H. B., B.A.	1879	St. Mary's, St. Kitts ...	...	...	...	265	182	11	25
Humphreys, A. A. ...	1883	Trinity, Barbuda	78	600	600	385	182	23	33
McConney, W. J. ...	1885	All Saints, Antigua ...	...	...	...	800	490	37	75
Rogers, J.	1893	St. Bartholomew, St. Barts. ....	...	...	...	140	72	...	1
Semper, H. R.	1872	St. George, Tortola ...	...	...	...	160	150	...	52
Thomas, F.	1889	St. Thomas', St. Kitts	...	...	...	530	185	...	44
Wall, T. W. B., B.A.	1891	St. Mary's, Anguilla ...	...	...	...	150	197	...	65
Lay Readers.—									
Bull, Mr. O. P.		All Saints', St. Thomas	...	...	...	600	800	...	112
Harney, Mr. J. A. A. (res.)		St. Mary's, Virgin Gorda							
Haddock, Mr. J. J. ...		St. Mary's, Virgin Gorda							
Thomas, Mr. H.		St. Stephen's, Antigua							

† Missionary to the Heathen.

* Native Missionary.

THE WEST INDIES AND SOUTH AMERICA.

Barba-
dos
and the
Wind-
ward
Islands

CODRINGTON College, Barbados, under its able Principal, the Rev. T. H. BINDLEY, and the classical tutor, A. Dews, Esq., is admirably fulfilling its purpose as a place of high education and training for the ministry. The commemoration was held on June 13 in fitting manner, eighty Codringtonians being present.

Equally with the College staff, the Rev. F. GILBERTSON is working as chaplain to the estates to the utmost of his strength among the people committed to his ministerial care. They need the loving heart and the firm hand of a wise director, and they respond to kindness and admit the necessity and the wisdom of correction. On January 10, 1895, Mr. Gilbertson wrote the following account of the way in which Christmas was observed in the Society's church on the hill above the College :—

"We began the Christmas festival with a large congregation at the midnight service. The next service was at 6.30, at which 264 communicated. The next was at 8, at which 152 communicated. Mattins was said at 10.30; and at 11 we had choral celebration and sermon. The chapel was quite full, there being nearly 500 present, and there were 12 communicants, so that we had 428 communicants, which was an increase of 21 at the same services in 1893. It was rather hard work, of course, as no help can be had. The Principal was away and communicated (I think) 100, who but for him would have had no service at all.

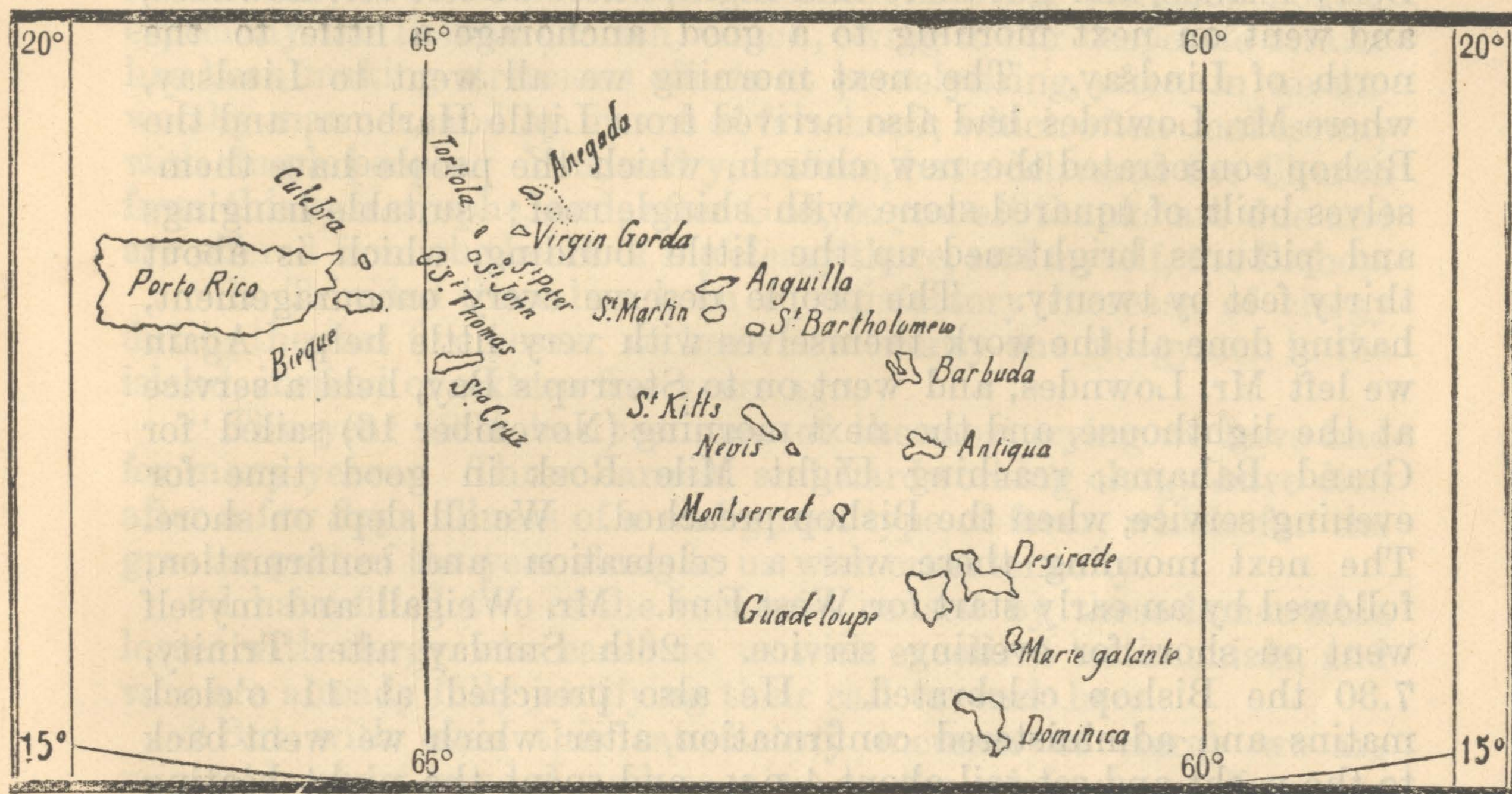
"The Bishop has promised to come and confirm the boys and men I have been preparing now for over five months at the end of February. I am presenting far fewer this year, as I feel sure they want more individual teaching. I take them all separately from now on, so that no one can possibly be confirmed unless they know what they are about."

In the Diocese of the Windward Islands the Church is severely crippled by poverty. The disendowment of the Church brought out very considerable self-support, but now, under the great depression which has visited the West Indies, the people seem to be really unequal to the support of their Church and pastors.

Antigua

The same description seems to apply to the Diocese of Antigua, for the Coadjutor-Bishop writes on January 8, 1895 :—

“There was never a time when the Church in the Leeward Islands needed help more than now. I have lived in these islands nearly all my life, and I have never seen such a financial crisis as has come on them by reason of the unexampled drought of last year, followed by the price of our staple crop, the very lowest which has ever prevailed since sugar was planted in the West Indies. The consequence is that many of our leading planters, warm supporters of the Church, have been brought to such a condition that they have lost their estates; and the ‘new men’ who buy them are by no means so alive to the responsibilities of property. Our labourers, too, on



THE LEEWARD ISLANDS.

whom and their weekly contributions our Church support depends to a very great extent, are thrown out of work; and their support of the Church is comparatively very small. I am saying the literal truth when I say that there is hardly one clergyman whose already small stipend is not largely in arrear. I beseech your Society not to withdraw your helping hand from us this year in the smallest degree. It will mean, it *must* mean, giving up some parishes altogether.”

It is, in the presence of these painful statements, a matter for congratulation that the permanency of the episcopate in this diocese is secured by the completion of an endowment fund of £20,000.

The Diocese of Nassau, which has often been described as the poorest diocese in Christendom, is now coming to the end of the time when it will receive pay from the State. Only two of the clergy continue to receive such pay, and neither of them is able to do full work. At the same time, the work of the Church in-

Nassau

creases year by year, and is carried on under considerable difficulties and with exemplary devotion and courage.

The Rev. C. J. THOMSON, of Bimini, has given an account of a fortnight's work of the Bishop and three of his clergy. It is a typical story, and shows how the people respond to their clergy :—

“ On November 14 the Bishop and his chaplain, Mr. Weigall, Mr. Lowndes, of St. Mary's, and myself started for Little Harbour, Berry Islands, and got there that night, where we left Mr. Lowndes, and went on next morning to a good anchorage a little to the north of Lindsay. The next morning we all went to Lindsay, where Mr. Lowndes had also arrived from Little Harbour, and the Bishop consecrated the new church, which the people have themselves built of squared stone with shingle roof; suitable hangings and pictures brightened up the little building, which is about thirty feet by twenty. The people deserve every encouragement, having done all the work themselves with very little help. Again we left Mr. Lowndes, and went on to Sterrup's Bay, held a service at the lighthouse, and the next morning (November 16) sailed for Grand Bahama, reaching Eight Mile Rock in good time for evening service, when the Bishop preached. We all slept on shore. The next morning there was a celebration and confirmation, followed by an early start for West End. Mr. Weigall and myself went on shore for evening service. 26th Sunday after Trinity, 7.30 the Bishop celebrated. He also preached at 11 o'clock matins and administered confirmation, after which we went back to the yacht and set sail about 4 P.M., and spent the night beating up the shore, passed Eight Mile Rock, and were at Barnett's Point in good time. Here the Bishop consecrated the church, administered confirmation, and consecrated the churchyard under the dedication to St. Jude. The Bishop left me here and set sail for the Berry Islands to pick up Mr. Lowndes and return to Nassau. I remained at Barnett's Point till Wednesday, when I returned to Eight Mile Rock, where I spent Sunday and went on to West End, sailing for Bimini, November 27, 9 P.M., and landing at Alice Town between 8 and 9 A.M. the next morning.”

Trinidad

The Diocese of Trinidad has been prominently brought before Churchpeople in England by the visit which Canon TROTTER paid to us last year, when he assiduously visited every parish that would receive him. His services thus rendered were of great help to the Society, as well as to the diocese to which he has given himself. The Bishop of TRINIDAD, in applying for a renewal of the Society's help, thus shows what has been and is its value, and how and with what results it is dispensed :—

“ January 29, 1895.

“ In forwarding the statistics for the past year of my diocese, I crave permission to add a few remarks as to the work and condition of the Church here, but before doing so I would tender for myself and clergy our most grateful thanks for the munificence with which your Society has aided us during the past. Without your help our Hindi Mission could never have made the progress it has, nor could it even have attempted anything more than the feeblest efforts. Tobago almost must have suffered to the saddest extent of being deprived of certainly three of the four clergy, and the Church must have almost died there or been absorbed in other religious bodies, especially the Roman Church, which, owing to our desperate straits has been making strenuous efforts at proselytising, often in an unworthy manner, and by means of falsehood, which often makes way with simple people. You, and you alone, have delivered the Church from this catastrophe, and, after God, to you all thanks are due and are offered from the heart of my clergy there, and myself, the Bishop.

“ In Trinidad there has been a satisfactory increase of clergy during the last five years ; we have now twenty-one clergymen in the island, instead of sixteen five years ago.

“ The year 1894 has been one of the most trying we have had for many years. Three earnest and hardworking clergy have died after a few days' illness of a malignant type of fever, which for the greater part of the year clung to us with cruel tenacity.

“ I have filled two of the vacancies caused by these lamentable losses with clergy who came to us with excellent testimonials, and who are already fully justifying their call to work here.

“ But with even this satisfactory increase of clergy we are miserably short-handed, and require as the minimum staff twenty more men. For our Creole work I dare not appeal to your Society for aid in Trinidad, for, however much we need help in this particular branch, as we receive a Government grant concurrently with Romanists and Wesleyans, I do feel that it would not be fair to make any demands on your munificence.

“ But with our Mission to the 75,000 heathen Hindoos it is different. Here we are facing a new problem, and feel that we are still untried hands at this pressing and most interesting evangelical work. Some progress has been made of late years, and I attribute our ability to make this progress entirely to your liberality in giving us £300 per annum. For a long continuance of this I appeal most earnestly. The money is being administered by Canon Trotter, Rev. C. H. Stoker, Rev. C. B. Ragbir, and myself with the utmost economy, and with a view to covering the largest possible area of work at the least possible cost. We can get but little help locally. The Mission of the Canadian Presbyterians supports seven ministers and many schools and catechists with a liberality which makes me blush with shame for the puny efforts in Missionary work made by the Church. Everywhere English enterprise and capital are being poured lavishly into far-off and new lands. The Church alone seems to hold her hand, and to be slow to recognise the call and glorious opportunities presented to her. I pray God that the Junior Clergy Movement in England may kindle in every corner of the mother-country a broad

flame of missionary zeal. If this came to pass, and the Church at home pours of her wealth into foreign lands, the earth must become hers and her Lord's. In pleading for continued, and, if possible, increased support for Hindi work, I should be ungrateful were I to forget one or two East Indians who are the first-fruits of our labours here. The Rev. C. B. Ragbir was a minister of the Presbyterian Mission. I have ordained him deacon, and placed him as curate to Rev. C. H. Stoker. Mr. Ragbir is most zealous on behalf of his race, most earnest and assiduous in his work, and his call to the ministry is the first result of your aid to us. Edward Doudal-Rampersad, a lad of eighteen, is a student at Warminster. He is a convert from heathendom, and, in spite of great home opposition and subsequent persecution, he promises well, and is most highly spoken of by the authorities of Warminster. Joseph Anagee is working directly under me in Port of Spain as catechist. He is chiefly engaged in the gaols, colonial hospital, and Mission work in the coolie districts of the town. A man of simple and pious life and manners, yearning for the spiritual advancement of his race, highly versed in their phases of thought and modes of life, he has made himself an absolute necessity to our Hindi Mission, and is entirely supported by your grant, aided only slightly by an addition from me.

"I hope to bring to one of your monthly meetings in this year a detailed report of schools, baptisms, confirmations, and other Church work in connection with Hindoos, and therefore will not enter into figures now. We are making good progress, considering our means, in school work, and in this matter I give all the praise and credit to my dear friend and fellow-helper, Edward B. Trotter, rector of St. Stephen's. His energy is surprising, and he is gradually covering his huge district (300 square miles) with Hindi schools; and wherever he places a school there also he carries on evangelising work. He absorbs two-thirds of your grant, and could find immediate use for very much more. With regard to our work generally, I may be permitted to draw your attention to the serious condition of the sugar trade, the chief industry here. Year by year that trade seems to be getting less profitable, and estates are being abandoned. This means a possible shrinkage of local church contributions, and therefore I plead with your Society to continue their munificence as in the past, and, if possible, to increase it specially for Hindi work. Accept for the Society our best thanks."

Guiana

The Cathedral at Georgetown, Demerara, was consecrated on November 8 by the Bishop of GUIANA. It will be remembered that in August 1892 it was dedicated by the late Bishop on the day of his completing the fiftieth year of his episcopate.

His successor seems to have grasped all the difficulties of a very complicated work, and to have made himself acquainted with all the features and wants of

each part and every person in his widely-extended diocese. Thus his Lordship writes:—

“January 1, 1895.

“In accordance with your request, I write to report concerning the Missions aided by your Society. Let me first record my gratitude for the assistance given us during the past year by the S.P.G. Last year was a year of increasing depression, and we should have, in some instances, been unable to continue our work but for the aid of that good friend in need, the S.P.G.

“The staple industry of the colony—sugar—has suffered severely. Estate after estate has been abandoned. At the close of 1894 there were something like 6,000 acres less under cane cultivation than at the beginning of the year, and the new year is certain to see that number greatly augmented.

“The gold industry, too, wears a far less hopeful aspect than it did when I first came to the colony. The ‘gold fever’ has touched all classes, and many have paid a high price for what has been in many cases bitter disappointment. Brighter days may possibly come to this industry when it is conducted under more judicious management, and has settled down upon a more solid and less speculative basis. Never within the last fifty years certainly—perhaps never at all in its history—has such a critical time come to the colony, and never, perhaps, was it more difficult to prophesy concerning its future. By all it is admitted that we have come to a turning-point in the history of the colony, when matters must rapidly mend or grow vastly worse.

“I mention these matters because they affect our Church work. The abandonment of a sugar estate means destitution to the people on the estate, and a consequent decrease in Church funds. I am glad, however, to say that we have not stopped a single service during the past year through want of funds. I will briefly mention the condition of Missions helped by your Society:—

“*The Potaro River Mission.*—This is an Indian station about ten days’ pull above the junction of the Essequibo with the Mazaruni. It is situated at the junction of the Essequibo with the Potaro—beautifully situated, but not healthy; very difficult and dangerous to reach on account of the falls in the Essequibo, which levy a heavy toll on life every year. Mr. Dorset has scarcely been free from fever and ague for the last three years, and his predecessor had to leave the Mission from the same cause. About fifty Indians only reside on the Mission, and it might be thought scarcely necessary to have a priest and catechist for so small a number. The missionary, however, does not confine himself to the Mission, but visits the creeks all round and the gold-fields in the locality, and the catechist undertakes the school, orphanage, and daily services in the church. It is, moreover, a place of call for all who pass to and from the interior, and almost every day one or more boats’ crews camp on the Mission. The Mission was founded fifty years ago by Mr. Youd, and has had a somewhat chequered history—closed for a time for want of men, and then opened again. I feel very reluctant to abandon it because of its unhealthiness. The rule of the Mission is for those who camp upon it to attend service, and one cannot tell what benefit may result from this indiscriminate casting of the seed, and I should not like to be the one to write ‘failure’ upon our oldest Indian Mission.

“I mentioned in a former letter that I had received several deputations of Indians from the Savannah, begging me to send a clergyman to them. I did not know what prospect there would be of carrying on a successful Mission. The country was unknown to me, and all the information I could gather was very vague. I determined, therefore, to go

and see for myself in August last. Mr. Dorset, of Waraputa, and Mr. Pringle, lately of the Pomeroon River, were to accompany me. Unfortunately, an attack of fever prevented my going, and they were obliged to go alone. Mr. Dorset has returned, and Mr. Pringle will be in town sometime this month, when we shall consult upon the advisability of starting a Mission on the Savannah, on the frontiers of Brazil.

"After reaching Waraputa they spent nearly a fortnight on the Essequibo, and entered the Rupununi and reached *Upicari*. This is the old *Pirara Mission*. Fifty years ago the Brazilians claimed this as part of their territory. Mr. Youd had journeyed as far as this, and established a Mission here. Through the influence of some Brazilian priests he was driven out by Brazilian soldiers; the British Government sent a band of soldiers from Georgetown and reinstated him and fortified the place. Mr. Youd shortly after died from poison, and the Mission was abandoned. There are no Indians living there now, but at *Quimatta*, about a day's journey, there are about 520 of the Macusi tribe, who are very anxious for a missionary. They have built a church and parson's house, bought a horse and cow, and promise to provide the missionary with food, &c. This place, though delightfully situated, is not convenient for a Mission station. Mosquitoes and sandflies in the wet season would make life unendurable to an Englishman, and in the dry season water has often to be fetched from the river some miles away. The missionary would be obliged—unless he lived entirely upon native food—to bring all his provisions from Georgetown, which would be expensive and inconvenient on account of the distance from the river. The missionaries have spoken to the people, and the chief, who is very friendly and anxious to have a missionary among them, has promised to remove to *Upicari* if I can send a teacher. This means very little to a nomadic people like the Indians. The probability, therefore, is that I shall endeavour to open out the old and long closed Mission of Mr. Youd at *Pirara*, and by placing a catechist there the missionary will be able to travel from Waraputa to *Upicari*, taking the Indian villages, &c., on the *Sipuruni* and *Takotu Creek* in his round.

"Mr. Pringle has volunteered for this work for a time. There are many matters, however, which have to be settled before I can definitely decide. The chief difficulty is want of funds. Each missionary should not have less than £400 a year; we can give but half that. Living in this colony is—I think I speak within bounds—fully as dear again as in England. The carriage of provisions, &c., from town is most expensive; there is no means of conveyance further than the mouth of the *Essequibo*, beyond the missionaries' own boat, so that for nearly 600 miles he has to pay for every stroke of the paddle. The difficulty of getting boat hands is very great, and the opening and high wages given to gold labourers makes it very expensive. His boat hands are his constant companions for weeks.

"The position of the missionary, too, is one of extreme hardship—exposed to all kinds of weather, fever, ague, mosquitoes, and sandflies; seldom seeing a white man, and cut off almost entirely from everything of civilised life.

"*Pomeroon River*.—This Mission was started in the 'thirties' by the Rev. T. Holloway Duke, who was succeeded by Mr. Brett, whose name is well known in England. Then for ten years Archdeacon Heard laboured here, leaving behind him his mark in new churches and schools and parsonages. Mr. Ost has been in charge for about six months, and I have every reason to believe the Mission will prosper under his care. The great expense of finding boat hands for the long river journeys applies to this Mission, and indeed to all our river Missions. We have good schools, churches, and parsonages at all the stations, and on my

visit last October I was greatly pleased with the evidences of what I considered to be real progress which I saw. I held confirmations at each station.

"*North-west District.*—(1) *Morawhanna* is the headquarters of the North-west district, and is the only place which can lay claim to be called a town in the district. It is the gathering-point of the north-west gold-diggers and if the gold industry thrives will be a place of great importance in the colony.

"Mr. Quick is well acquainted with Indian life, and has laboured longer and farther in the interior than any other clergyman in the diocese. For nearly three years he worked alone in Congomah, on the Savannah. At my last visit I consecrated the church and burial-ground. This Mission is greatly helped in many ways by E. im Thurn, Esq., the government agent for the North-west.

"(2) *Baramanni* is about eighty miles up the Wainii River from Morawhanna. A successful gold-digger here has given a piece of land and built a commodious church at his own expense, which I consecrated last October under the name of St. Hilda. There are not many Indians living on the Mission, but it is a gathering-place, and also all gold-diggers passing to the Barima gold-fields are examined here. At my visit I had amongst the congregation about fifty Caribs who had assembled, some from very considerable distances, to meet me. Mr. Quick is about to take a long-deferred and much-needed holiday, and his place will be supplied by the Rev. T. Clark Smith, M.A., who gave up a curacy in Middlesborough to come out with me last year.

"*Corentyne River.*—The Corentyne, a noble river, divides Guiana from Surinam. Both Missions are under the charge of Mr. Welch, who visits them once a quarter. *Orealla* has a good school-church, and about 250 Indians resident. It is about sixty miles up the river from Skeldon. *Epera* is a smaller Mission, and at my visit had not more than fifty residents. An epidemic of some severe kind of fever in the preceding year had carried off many of the inhabitants, others had strayed over to the Demerara gold-fields, and others had crossed the river into Dutch territory. We were only able to allow the catechist \$5 a month, which did not enable him to live on the Mission, but he conducted service on Sundays, and Sunday-school. I confirmed four candidates on my visit.

"No. 50 (*Leeds*): *Corentyne Coast.*—This is a large village mainly of Congo negroes. It is about fourteen miles from Skeldon, and under the charge of Mr. Connel, L.Th., who is a candidate for Holy Orders. There is a good church and school, and last year the people built a house for the catechist. This station is under the superintendence of Mr. Welch.

"*Coolie Mission.*—In reviewing the work of the year, there are no very remarkable events to record, but steady work has been done in the various districts. At the beginning of the year a general reduction of the salaries paid to catechists had to be made owing to want of funds. Our receipts, all told, including your grant, for last year were \$5,824. This is the smallest amount the Society ever has received in one year, and only half what the income of the Society was ten years ago. This is owing to the gradual abandonment of sugar estates, and the consequent loss of subscriptions from the owners. Still, it is a good sign that more catechists are helped now than ten years ago, though in a less degree, the parochial clergy supplementing their grants from Church funds. I hope I have been successful in placing the Mission on a good foundation, and that it will be possible to work it on parochial lines.

"We have two ordained clergy who act as superintendents of districts, and two who are missionary curates, and one native Hindoo as superintendent of the Hindi Training Mission School; ten East Indian catechists and four Chinese. The catechists pay daily visits

to hospitals, estates, villages, and schools, speaking, teaching, preaching wherever opportunity offers. This regular and systematic working has not been without results, though it is often difficult to measure the amount of success, or to distinguish between good and bad inquirers. Nearly two-thirds of the entire population of the colony are East Indians, and the task of fairly grappling with the work seems overwhelming, and the result very disappointing. Our means are so limited, and their prejudices so hard to overcome, that one might and would abandon the task as hopeless did not the belief stimulate us that God works in His own way, and that out of weakness He can make His strength to appear.

"I have now dealt with all our Missions which are helped by the S.P.G., and without whose help hardly one could be carried on. This diocese owes a debt of gratitude to the Society which it can never repay. I can only pray that God's blessing may rest upon it, and that more and more supporters may be raised up to enable it to continue its noble work."

Honduras

The newly-consecrated Bishop of HONDURAS left England on February 3, and was much impressed on his arrival at Belize by the good work which the clergy had done in the past, and by the good Church tone of the people. The Bishop had arranged to spend two months of the autumn in England, and this he did, and secured for his work four deacons, one trained nurse, two certificated school-mistresses, and two trained school-masters.

Panama

The Rt. Rev. Bishop DOUET has sent a report of the Church's work on the Isthmus of Panama, which appears to be well maintained.

VII. EUROPE.

Diocese of GIBRALTAR, founded 1842. Bishop—The Right Rev. C. W. Sandford, D.D., 1874. Commissary in England—the Very Rev. G. W. Kitchin, Deanery, Durham.

The following permanent chaplaincies connected with the Society (in addition to over twenty temporary or season chaplaincies) are under the Bishop's jurisdiction:

Mentone (St. John's), Rev. Henry Sidebotham, M.A., Canon of Gibraltar; *Rome* (All Saints), Rev. F. N. Oxenham, M.A.; *St. Raphael* (with *Valescure* and *Boulerie*), Rev. A. F. Dyce, M.A.; also the Mission Station of Christ Church, *Constantinople*, Rev. C. G. Curtis, Canon of Gibraltar.

The Society also makes grants in aid of the work among English sailors at *Lisbon* (Rev. Canon T. G. P. Pope, B.A.), *Marseilles* (Rev. T. C. Skeggs, M.A.), and *Odessa* (Rev. E. W. Ford, M.A.).

NORTHERN AND CENTRAL EUROPE is under the jurisdiction of the Bishop of London. Coadjutor-Bishop, The Right Rev. T. E. Wilkinson, D.D., 1886.

In addition to about eighty temporary or season chaplaincies, the following permanent Chaplaincies under Bishop Wilkinson's jurisdiction are connected with the Society :

In **AUSTRIA-HUNGARY** : *Buda-Pesth* (vacant) ; *Meran*, Rev. N. Andrewes. In **BELGIUM** : *Ghent*, Rev. A. Leakey, M.A. ; *Spa*, Rev. J. Harrison, M.A. In **FRANCE** : *Argeles*, Rev. J. F. Foster ; *Boulogne-sur-Mer* (St. John's), Rev. J. H. Fry, M.A. ; *Caen*, Rev. G. E. Mann ; *Dieppe* (All Saints), Rev. H. C. Bourne, M.A. ; *Dinan*, Rev. J. G. Orger, B.A., Rev. H. R. Barker, *Assistant-Chaplain* ; *Pau* (St. Andrew's), Rev. R. H. D. Acland-Troyte, M.A. ; *St. Jean de Luz*, Rev. T. J. Cooper, B.D. ; *St. Malo* and *Paramé*, Rev. J. Dunn, M.A., B.C.L. ; *S. Servan*, Rev. W. Vassal. In **GERMANY** : *Aix-la-Chapelle*, Rev. E. H. Firth ; *Baden-Baden*, Rev. T. A. S. White, M.A. ; *Coblenz*, Rev. A. K. Nairne ; *Cologne*, Rev. J. B. Hardinge, B.A. ; *Ems* and *Pegli*, Rev. H. J. Bodily ; *Frankfort-on-the-Main*, Rev. G. W. Mackenzie, L.Th. ; *Freiburg-in-Breisgau*, Rev. E. J. Treble, A.K.C.L. ; *Gotha*, with *Eisenach*, Rev. F. W. T. Tudsbery, B.A. ; *Heidelberg*, Rev. W. A. Fenwick, M.A. ; *Karlsruhe*, Rev. O. Flex ; *Leipzig*, Rev. R. Skinner, L.Th. ; *Stuttgart*, Rev. A. L. A. Mason, M.A. ; *Weimar*, Rev. J. H. Molesworth. And in **SWITZERLAND** : *Aigle*, Rev. R. B. Carson, M.A. ; *Berne*, Rev. A. Swainson ; and *Zurich*, Rev. W. R. Tindal Atkinson, M.A.

The Society also makes a grant in aid of work among English sailors at *Havre* (Rev. H. S. Chesshire, M.A.), and *Libau* (Rev. T. Harris, M.A.).

The following contributions to the Society's Funds were received by the Treasurers, on account of 1894, from the undermentioned countries, &c. :—Austria - Hungary, £52. 3s. 2d. ; Belgium, £8. 12s. 4d. ; Denmark, £2. 10s. 4d. ; France, £502. 12s. 10d. ; Germany, £339. 15s. 1d. ; Greece, £3. 12s. 4d. ; Italy, £436. 5s. ; Norway, £133. 3s. 11d. ; Russia, £52. 15s. ; Spain, £4. 14s. 9d. ; Switzerland, £926. 8s. 10d.

EUROPE.

BY the earthquake which occurred on July 10 at Constantinople, the Society's church there was injured, but not very seriously. Canon CURTIS reported :—

“ The belfry suffered most, and is now for security held together by iron girdles. I am glad to say that the solidity and stability of the fabric were well proved by the shocks, while, according to the description given by the guardian, who was then on the ground, it swayed from side to side like a tall tree in a storm.

“ The usual services were continued within, and outside the ground was for a fortnight occupied night and day by families that had left their homes in the neighbourhood and found shelter, at first under trees and afterwards in booths.

“ Before the time about which I am reporting now I have

made use of Homilies of St. Chrysostom; so I acted not without precedent when, on the Sunday next after the first earthquake, I quoted in my sermon his exhortation to his earlier congregation at Antioch on the occasion of a disastrous earthquake there; so that he who became so famous afterwards as Bishop of Constantinople at length admonished us here in his own diocese, but in our language."

The following short passage will illustrate the extraordinary variety of people with whom Canon Curtis has to deal:—

"A guide to American tourists—an Arab—requested me to put my signature to his passport to attest his Protestantism! I declined, referring him to the U.S.A. Consul. Another man, an Armenian bearing a Turkish name, because some three years ago, when in his own country Armenians were being drowned, apostatised to save his life. I recommended him to an Armenian friend so that he might be readmitted as a Christian into the Church of his fathers. During the past quarter one Turkish boy, baptized by me in 1880, has joined my catechism class; and a young man, a Turk and a Mahometan, introduced to me some time past at one of our Friday meetings, has offered himself as a candidate for Holy Baptism."

The Society has recently made grants to enable work to be begun among British sailors at the important ports of Libau in Russia, and Stettin in Germany. In both cases the English seamen number several thousands in each year. Similar work that has been carried on in other ports for some years continues to be fruitful. For instance, at Marseilles the Sailors' Home received 306 men as boarders, of whom 76 were in distress and received without payment. It is computed that not less than 12,000 men used the reading-room during the year. The moral significance of such a fact is enormous:—

"This has been largely due to the regular visitation of the ships. The response to this has been encouraging; for instance, from one line of steamers which has been coming here for years, we used seldom to see any of the men at the 'Home,' although repeatedly invited to use it. Now every steamer that comes in sends a considerable contingent.

"A corresponding improvement is noticeable in the attendance at Sunday evening services. These are short, bright, musical, and hearty.

"The sick in hospital have been regularly and frequently visited, and supplied with such comforts as might alleviate their suffering or beguile the tedium of a sick-bed. How greatly this has been

appreciated letters subsequently received from patients and members of their families will testify. A sailor's sister writes: 'I cannot find words to express my deep gratitude to you and the others mentioned in your letter who do service to my brother.'

"To meet the large demands for reading-matter to be placed on board ships taxes all our resources. Six hundred and ninety-nine bags containing illustrated papers, magazines, and books were issued, and seventeen library boxes. In proof that this branch of the work is appreciated a sailor writes: 'I never saw magazines and books so well-handled and read intelligently as the lot we got from you. They have gone the round . . . they have been seriously thought over, laughed over, smoked over, and sat over until they are scarcely presentable.'

"Two shipwrecked crews were received at the 'Home' in the spring of the year: ss. *Penarth*, sixteen men, of whom ten went at once to England, and six remained till they could return by sea; from the ss. *Harbury* fifteen seamen and firemen and four officers. They were wrecked on the coast of Algiers, and afterwards wrote to the manager as follows: 'On behalf of the shipwrecked crew of the ss. *Harbury*, I wish to say that we have been most comfortable in the Sailors' Home at Marseilles during our stay of three days. We with one accord thank Mr. Walker and his staff for the kindness they have shown us all.'

"Other proofs are afforded us that sailors value what is done for them. A yacht's crew that was detained here sends the following acknowledgment: 'We, the undermentioned officers of the s. yacht *Semiramis*, beg to tender our thanks to yourself and Mrs. Walker for the kindness we received at your hands during our stay at the Sailors' Home, Marseilles. The crew also wish to thank you for all your kindness to them in providing evening entertainments for them. Wishing you every success and happiness, we beg to remain. . . .'

"Another writes: 'Our pleasant stay with you has not yet worn off; sometimes its memory crops up in a hymn we sang, or a word spoken, or by the sight and the pleasure of reading the bundle of papers and books you supplied us.' An engineer writes to the scripture-reader: 'I hope we come to Marseilles next time, as it is almost like coming home, you treat us all so well.' An officer to the same: 'I hope to visit Marseilles frequently, and renew the companionship of my two former visits. I should mention that my mother is greatly pleased that I should have found such kind friends in a foreign land.'"

At Freiburg in Germany the new Church of SS. George and Boniface was solemnly dedicated on October 3. The Church at Mornex, given to the Society by Miss Weber, has also been completed and opened.

APPENDIX.

CONSTITUTION OF THE SOCIETY AS BY THE CHARTERS OF 1701 AND 1882.

PRESIDENT OF THE SOCIETY EX OFFICIO.—"THE Most Reverend the Lord Archbishop of Canterbury for the time being." *Charter of 1882.*

VICE-PRESIDENTS OF THE SOCIETY.—"THE Most Reverend the Lord Archbishop of York for the time being, and the Right Reverend the Bishops of the Church of England respectively, for the time being holding Sees in England or Wales," *Ex officio*, and such other persons as shall be elected to such office. *Charter of 1882.*

OTHER OFFICERS OF THE SOCIETY.—"ONE or more Treasurer or Treasurers, two or more Auditors, one Secretary, and such other Officers, Ministers, and Servants as shall be thought convenient to serve," the same to be elected at the Yearly or other Meeting or, in case of death or removal during the year, at a Special Meeting of the Society. *Charter of 1701.*

MEMBERS EX OFFICIO.—THE Lord Almoner and Dean of Westminster, the Dean of St. Paul's, and Archdeacon of London; and the two Regius and two Margaret Professors of Divinity of both our Universities for the time being. *Charter of 1701.*

MEETINGS OF THE SOCIETY.—"ONE Yearly Meeting," and such "other or Special Meetings" to be held upon such days, and to be convened in such manner as may be provided in Bye-Laws made by Resolution of the Society from time to time. Seven members in addition to the President, or some one of the Vice-Presidents of the Society, to form a quorum. *Charters of 1701 and 1882.*

FUNCTIONS OF INCORPORATED MEMBERS IN MEETING ASSEMBLED.—THE Functions of (A) granting leases; (B) altering or affixing or using the Seal of the Society; (C) choosing Officers; (D) electing Members of the Corporation; (E) laying down the conditions and manner in which the resignation of any Member of the Corporation desirous of resigning may be made and accepted; (F) declaring any Member of the Corporation disqualified who shall not fulfil the conditions as to subscribing or as to payment or collections as from time to time may be laid down; (G) "transacting any business which from time to time by any bye-law or resolution hereafter (*i.e.*, after the 6th April, 1882) to be made or passed, shall be specially reserved for the Society;" (H) making, varying, or repealing any bye-law or resolution of the Society. *Charter of 1882.*

FUNCTIONS OF THE STANDING COMMITTEE.—"THE management of the affairs of the Society shall be entrusted to a Committee or other select body of Members, whether the same shall be the Standing Committee of the said Society appointed and elected under the existing bye-laws, or any Committee or body to be hereafter elected or appointed under the same or any other bye-law or resolution of the Society, and the said Committee

or body shall have, exercise, and enjoy all rights, powers, and privileges of the said Society by the said Charter of King William III., or hereby granted, except powers of granting Leases, altering or affixing or using the Seal, choosing Officers and electing Members of the Corporation, and except the power of transacting any business which from time to time by any bye-law or resolution hereafter to be made or passed shall be specially reserved for the Society. The said Committee or body shall also have, exercise, and enjoy all such further or other Powers of the said Society (including those hereinbefore-excepted) as the Society shall from time to time, by any bye-law or resolution, ordain and appoint. But such Committee or body shall not at any time have the power of making, varying, or repealing any bye-law or resolution of the Society." *Charter of 1882.*

ELECTION OF OFFICERS (*other than Ex Officio Officers*), **MEMBERS OF THE STANDING COMMITTEE, AND INCORPORATED MEMBERS OF THE SOCIETY.**—OFFICERS and Members may be chosen at the Yearly or other Meetings of the Society by the Members of the Society then present, or the major part of them, or else "by Members of the Society not personally present at any Meeting," "by means of a voting list or paper signed by the Member votin ." *Charters of 1701 and 1882.*

POLL OF THE SOCIETY.—"If at any Meeting a poll of the Society in respect of any resolution, motion, matter, or question which may have been submitted to and voted upon by such meeting be demanded by two members of the Society present at such meeting, such demand shall be put to the votes of the members present at such meeting for their approval or disapproval, and if such demand be supported by the votes of one-third of the members present at such meeting, and shall at some time after the close of such meeting receive the consent of the President of the Society, then the vote of such meeting in respect of such resolution, motion, matter, or question as aforesaid, shall be of no force or validity until after such poll shall have been taken, and such poll of the whole Society shall then be taken by means of such voting lists or papers as aforesaid within such time and in such manner and with such conditions and otherwise as the bye-laws of the Society shall direct, and the result of such poll shall be the resolution of the said Society." *Charter of 1882.*

SUBSCRIPTIONS.—"THE said Society for Propagation of the Gospel in Forreigne Parts, and their Successors, or the major Part of such of them as shall be present at any Meeting of the said Society, shall have Power from Time to Time, and all times hereafter, to depute such Persons as they shall think fitt to take Subscriptions, and to gather and collect such Moneys as shall be by any Person or Persons contributed for the Purposes aforesaid. And shall and may remove and displace such Deputyes as often as they shall see Cause soe to doe." *Charter of 1701.*

ACCOUNTS.—"THAT the said Society shall Yearely, and every Yeare, give an Account in Writing to Our Lord Chancellor, or Lord Keeper of the Great Seale of England for the Time being, the Lord Chiefe Justice of the King's Bench, and the Lord Chiefe Justice of the Common Pleas, or any Two of them, of the severall Summe or Summes of Money by them received and laid out by vertue of these Presents, or any Authority hereby given, and of the Management and Disposicon of the Revenues and Charityes aforesaid." *Charter of 1701.*

BYE-LAWS OF THE SOCIETY.

STANDING COMMITTEE. GENERAL MANAGEMENT.—1. THAT before the Society, or Standing Committee, enter upon business one or more of the following Prayers, or of the Prayers sanctioned by the President in 1866, always concluding with the Lord's Prayer, be said : —

Before Business.

PREVENT us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy continual help ; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy name, and finally by Thy mercy obtain everlasting life ; through Jesus Christ our Lord. Amen.

MERCIFUL God, who hast made all men, and hatest nothing that Thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live ; Have mercy upon all Jews, Turks, Infidels, and Heretics, and take from them all ignorance, hardness of heart, and contempt of Thy Word ; and so fetch them home, blessed Lord, to Thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Spirit, one God, world without end. Amen.

ALMIGHTY God, who, by Thy Son Jesus Christ, didst give commandment to the Holy Apostles, that they should go into all the world and preach the Gospel to every creature ; Grant to us whom Thou hast called into Thy Church a ready will to obey Thy word, and fill us with a hearty desire to make Thy way known upon earth, Thy saving health among all nations. Look with compassion upon the heathen that have not

known Thee, and on the multitudes that are scattered abroad as sheep having no shepherd. O heavenly Father, Lord of the harvest, have respect, we beseech Thee, to our prayers, and send forth labourers into Thine harvest. Fit and prepare them by Thy grace for the work of their ministry; give them the spirit of power, and of love, and of a sound mind; strengthen them to endure hardness; and grant that both by their life and doctrine they may set forth Thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. Amen.



Q MOST merciful Saviour and Redeemer, who wouldest not that any should perish, but that all men should be saved and come to the knowledge of the truth; Fulfil Thy gracious promise to be present with those who are gone forth in Thy name to preach the Gospel of Salvation in distant lands. Be with them in all perils by land or by water, in sickness and distress, in weariness and painfulness, in disappointment and persecution. Bless them, we beseech Thee, with Thy continual favour; and send Thy Holy Spirit to guide them into all truth. O Lord, let Thy ministers be clothed with righteousness, and grant that Thy Word spoken by their mouths may never be spoken in vain. Endue them with power from on high; and so prosper Thy work in their hands, that the fulness of the Gentiles may be gathered in, and all Israel be saved. Hear us, O Lord, for Thy mercy's sake; and grant that all who are called by Thy name may be one in Thee, and may abound more and more in prayers, and in free-will offerings, for the extension of Thy kingdom throughout the world, to Thy honour and glory, who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen.



Q UR Father, which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not

into temptation ; but deliver us from evil ; For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

After Business.



HE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all, evermore. Amen.

2. THAT there shall be a Standing Committee (ten of whom shall be a quorum) to prepare matters for the consideration of the Society at its Monthly, Quarterly, or Annual Meetings, and to transact all such business as is not either by the Charter or by any Bye-law or order of the Society reserved for those Meetings.

3. THAT the Standing Committee shall consist of (a) *ex-officio* Members, (b) twenty-four Members elected by the Society out of its Incorporated Members, (c) Diocesan Representatives.

4. THAT the *ex-officio* Members of the Standing Committee shall be the President, Vice-Presidents, Treasurers, and Secretary.

5. THAT it shall be the duty of the Standing Committee at the Annual Meeting, in February, to nominate three Vice-Presidents, one of whom shall take the Chair at the Monthly Meetings of the Society in the absence of the President or of a Bishop holding an English See.

6. THAT the Assistant Secretaries be entitled to seats at the Standing Committee, but without Votes.

7. THAT of the twenty-four elected Members of the Standing Committee, the three who have served longest upon the Committee, and of the remainder the three who, having been Members of the Committee for one complete year previous to the Monthly Meeting in November, have, during that period, attended the fewest meetings of the Board, and of the Standing Committee and Sub-Committees thereof, or of any Special Committee, shall retire at the Annual Meeting in February. If any doubt shall arise under this rule which Member of those who have served longest shall retire, it shall be the one who has attended the fewest meetings ; and if any doubt shall arise which of those who have attended the fewest meetings shall retire, it shall be the one who, during the year previous to the November meeting, has served the shortest time on the Committee. Of the six retiring Members three only shall be eligible to supply the vacancies caused by their retirement.

8. THAT it shall be the duty of the Standing Committee to propose the names of persons who may be elected to fill up vacancies in the list of the twenty-four elected Members. In so doing they shall frame their proposals, so far as they shall find practicable, with a view to one-half of such Members being qualified by personal acquaintance with some colony or dependency or by residence in foreign parts to aid the Society with counsel and information concerning its foreign work. Provided that it shall be lawful for any individual Member of the Society to propose persons to fill up such vacancies in accordance with the following bye-law.

9. THAT the names of the Members retiring in accordance with Bye-law 7, together with the names of the Candidates intended to be proposed by the Standing Committee to fill the vacancies caused by their retirement, be

declared at the Monthly Meeting in December in each year; and that all Candidates, whether proposed by the Standing Committee or by individual Members, be proposed at the January Meeting for election at the February Meeting, provided that any individual Member proposing any Candidate or Candidates be required to give a notice thereof, signed by himself and one other Member, to the Secretary, at or before the proposal of such Candidate or Candidates, provided also that it shall have been ascertained that any person proposed as a Candidate, whether by the Standing Committee or by a Member of the Society, is willing to serve if elected.

10. THAT in the event of more than a sufficient number of persons having been duly proposed at the Society's Monthly Meeting in January, a poll shall take place in accordance with Clause 6 of the Supplemental Charter of 1882.

11. THAT the arrangements for taking such poll shall be under the general control of the Standing Committee, subject however to the following regulations—(1) That a voting paper be sent to every Incorporated Member of the Society resident in the United Kingdom whose address is known at the Society's Office. (2) That all such voting papers shall be returned to the Secretary not later than the second Friday in February, and the result of such poll shall be declared by the Chairman at the Annual Meeting in February, and whenever the number of persons proposed in January shall equal the number of vacancies to be filled up, the Chairman at the Meeting in February shall declare such persons to be duly elected.

12. THAT any vacancy occurring during the course of the year in the list of twenty-four elected members of the Standing Committee shall not be filled up until the next Annual Meeting of the Society in February.

13. THAT the Incorporated Members resident in each diocese in England and Wales shall elect two Diocesan Representatives, being Incorporated Members resident in such diocese, and not Vice-Presidents or paid officers of the Society, to be Members of the Standing Committee, and that each such diocesan election shall continue in force for a period of three years, unless a vacancy shall within that time take place. The election in each Diocese shall be conducted by the Diocesan Secretary or Secretaries, who shall in the first instance send a circular to all the Incorporated Members in the Diocese asking them to nominate as candidates within a fixed time any two members willing to serve if elected. On receiving the requisite answers, the Diocesan Secretary or Secretaries shall circulate voting papers to the members, containing, in alphabetical order, the names of those nominated, and a request that each voter will return the said paper on or before a certain day, signed by him, and with his initials against not more than two candidates for whom he votes; and the Diocesan Secretary or Secretaries shall thereupon cast up the votes and report the names of the persons elected to the Secretary of the Society on or before February 10. In the event of any person being nominated who is an honorary Organising Secretary of the Society, then the conduct of the election from and after the receipt of the nomination papers shall be undertaken by the Secretary of the Society, and the voting papers will be sent out from and be returned to the Head Office. The Secretary shall then report such elections to the Society at its Annual Meeting in February. In the event of an equality of votes the Member who has been for the longest time an Incorporated Member shall be reported as elected; and in the event of no election being reported, the Diocese will be considered to be unrepresented until the next Annual Meeting.

And the Incorporated Members resident in Ireland shall in like manner elect eight Diocesan Representatives, four for the Province of Armagh, and four for the Province of Dublin, to be elected by the Incorporated Members resident within the dioceses of each Province respectively.

The forms of nomination and voting shall be supplied on application to the Society's Office.

14. THAT any persons, desirous of being incorporated, may be elected into the Corporation at any of the Monthly Meetings, notice of the intention to propose them for election having been given at the Monthly Meeting next but one before that at which they are to be balloted for, and the names of all

persons so notified shall be published in some publication of the Society, to be approved by the Standing Committee.

That such election shall be made subject to the person elected continuing to possess one or other of the qualifications required by this bye-law; and that it shall be in the power of the Standing Committee to remove from the list of Incorporated Members the names of those persons who cease to possess such qualifications, but until this has been formally done the membership shall continue. The name of any member so removed shall be reported to the Society at its next Meeting.*

That the following be the qualifications for membership:—

- (a) A Donation of ten guineas or upwards in a single payment;
- or, (b) An annual subscription of not less than one guinea to the General Fund of the Society—two such annual subscriptions at least to have been paid before the candidate is eligible for election;
- or, (c) To be an incumbent of a parish, or a curate in charge, who shall have in his parish an association in aid of the Society, or an annual collection, and who remits to the General Fund of the Society not less than two guineas annually.

That persons possessing one or other of the aforesaid qualifications shall be proposed by an Incorporated Member who shall state the particular qualification or qualifications which the candidate possesses. Nevertheless it shall be lawful for the Standing Committee to recommend any person for election into the Corporation on the ground of important services rendered to the Society at home or abroad.

15. THAT any Incorporated Member, desiring to resign his Membership, may state his wish in writing to the Secretary, and that the Secretary shall report the same to the Standing Committee, who shall accept the resignation and report it to the Society.

16. THAT the Meetings of the Society be held on the third Friday of the month at 2 P.M., unless order shall be made to the contrary by Resolution of the Society, or unless the third Friday in the month be Good Friday, in which case the meeting shall be held on the Friday following.

17. THAT it be the duty of every Organising Secretary to transmit to the Secretary of the Society, within the month of January in each year, a list of all persons within his district desirous of being elected Incorporated Members, and qualified under Bye-Law 14.

18. THAT at the Ballot for the election of Incorporated Members no discussion shall be allowed, and it shall suffice that any persons proposed shall be balloted for together, provided that on the requirement of any two members any particular name or names shall be put up separately.

19. THAT the Society may nominate and elect to be Associates of the Society any persons who may have promoted or whose co-operation and support may be deemed to promote the designs of the Society, whether they be British subjects or not. The Associates will not be Members of the Corporation, but will hold an honorary position, with liberty to attend the meetings of the Society, but without the right of voting. Associates of the Society will hold their position until the General Meeting in the February following their election, and are in every February to be proposed for re-election.

20. THAT the President, or the Standing Committee, have power to call a Special Meeting of the Society.

21. THAT in the event of a Poll being taken in accordance with Clause 7 of the Supplemental Charter the arrangements for taking such poll shall be under the control of the Standing Committee.

OFFICERS.—22. THAT the Treasurers manage the financial concerns of the Society, under the direction of the Standing Committee.

* N.B.—This Bye-Law only affects members elected since the date of the Supplemental Charter.

23. THAT the Secretary conduct the correspondence, and superintend the general business of the Society under the direction of the Standing Committee.

24. THAT the Assistant Secretaries take minutes of the proceedings of the Monthly Meetings and the Committees, and assist the Secretary generally in the duties of his office.

25. THAT all officers of the Society, engaged in the management of the Society's funds, give such security as shall be required by the Standing Committee, before admission to their respective offices.

MISSIONARIES.—26. THAT a Board of Examiners, consisting of Five Clergymen, be appointed annually by the Archbishops of Canterbury and York and the Bishop of London for the time being, to inquire into the fitness and sufficiency of all candidates who may present themselves in this country for Missionary appointments; and that no candidate, so appearing, be accepted by the Society without a recommendation in writing from the said Board.

27. THAT it be in the power of any Colonial or Missionary Bishop, if he think fit, to act himself, or to appoint a Clergyman of the Church of England to act for him, as an additional Examiner of all candidates already in Holy Orders, who may present themselves to the Society for a Missionary appointment in his Diocese, provided that such additional Examiner shall be bound to conform to the rules laid down by the Board for their own guidance.

28. THAT no Missionary be placed on the Society's list, without an express resolution of the Society sanctioning his appointment, and specifying the terms on which he is engaged.

29. THAT every Missionary selected in England proceed without delay to the country in which he is to be employed; and be subject, when there, to the Bishop or other ecclesiastical authority.

30. THAT all pensions chargeable on the General Fund of the Society be annually brought under review at the General Audit.

31. THAT no sum of money be voted by the Society, except on the recommendation of the Standing Committee, without two months' notice, nor any grant proposed to be made by the Standing Committee, or by a member, be increased or diminished without having the question referred back to the Standing Committee.

32. THAT all regulations of the Society concerning Missionaries, or grants, or applications for grants, or incidental matters, be collected and printed, and that a revised copy of these be annually laid before the Society at the Meeting in February.

ACCOUNTS.—33. THAT the accounts of the Society be closed on the thirty-first day of December in each year, and audited within one month from that time.

SERMON, REPORT, &c.—34. THAT an Annual Sermon be preached before the Society, and that the preacher, time, and place be appointed by the President.

35. THAT the Annual Report and other publications of the Society be circulated among the Members and Subscribers, under the direction of the Standing Committee.

BYE-LAWS.—36. THAT no new Bye-Law be added, or existing Bye-Law altered, without notice having been given at least one month previous to the Quarterly Meeting at which the proposed addition or alteration shall be submitted for the approval of the Society.

37. THAT no new Bye-Law be added, nor any alteration of an existing Bye-Law be made, nor any Bye-Law be repealed, until such new Bye-Law or alteration or repeal of an old Bye-Law has been affirmed at two quarterly meetings of the Society, except on the recommendation of the Standing Committee.

DISABLED MISSIONARIES.—The Society recognises the duty of affording assistance to those of its European Missionaries employed in tropical or unhealthy climates who, after long and faithful services in the Society's Missions, shall have become incapacitated by age or infirmity for a continuance of their labours, and who shall be destitute of other support. The Society will consider and decide upon each case according to its own merits.

Upon their going on Board the Ship designed for their Passage.

I. THAT they demean themselves not only inoffensively and prudently, but so as to become remarkable Examples of Piety and Virtue to the Ship's Company.

II. THAT whether they be Chaplains in the Ships, or only Passengers, they endeavour to prevail with the Captain or Commander, to have Morning and Evening Prayer said daily; as also Preaching and Catechising every Lord's Day.

III. THAT throughout their Passage they Instruct, Exhort, Admonish, and Reprove, as they have Occasion and Opportunity, with such Seriousness and Prudence as may gain them Reputation and Authority.

Upon their arrival in the Country whither they shall be sent.

I. THAT they always keep in their View the great Design of their Undertaking, viz. To promote the Glory of Almighty God, and the Salvation of Men, by Propagating the Gospel of our Lord and Saviour.

II. THAT they often consider the Qualifications requisite for those who would effectually promote this Design, viz. A Sound Knowledge and hearty Belief of the Christian Religion; an Apostolic Zeal, tempered with Prudence, Humility, Meekness and Patience; a fervent Charity towards the souls of Men; and finally, that Temperance, Fortitude, and Constancy, which become good Soldiers of Jesus Christ.

III. THAT in order to the obtaining and preserving the said Qualifications, they do very frequently in their Retirements offer up fervent Prayers to Almighty God for His direction and Assistance; converse much with the Holy Scriptures; seriously reflect upon their Ordination Vows; and consider the Account which they are to render to the great Shepherd and Bishop of our Souls at the last Day.

IV. THAT they acquaint themselves thoroughly with the Doctrine of the Church of *England*, as contained in the Articles and Homilies; its Worship and Discipline, and Rules for Behaviour of the Clergy, as contained in the Liturgy and Canons; and that they approve themselves accordingly, as genuine Missionaries from this Church.

V. THAT they endeavour to make themselves Masters in those Controversies which are necessary to be understood, in order to the Preserving their Flock from the attempts of such Gainsayers as are mixed among them.

VI. THAT in their outward Behaviour they be circumspect and unblamable, giving no Offence either in Word or Deed; that their ordinary Discourse be grave and edifying; their Apparel decent and proper for Clergymen; and that in their whole Conversation they be Instances and Patterns of the Christian Life.

VII. THAT in whatsoever Family they lodge, they persuade them to join with them in daily Prayer, Morning and Evening.

VIII. THAT they be not nice about Meats and Drinks, nor immoderately careful about their Entertainment in the Places where they shall sojourn: but contented with what Health requires and the Place easily affords.

IX. THAT as they be frugal, in Opposition to luxury, so they avoid all Appearance of Covetousness, and recommend themselves, according to their Abilities, by the Prudent Exercise of Liberality and Charity.

X. THAT they take special care to give no offence to the Civil Government, by intermeddling in Affairs not relating to their own Calling and Function.

XI. THAT, avoiding all Names of Distinction, they endeavour to preserve a Christian Agreement and Union one with another, as a Body of Brethren of one and the same Church, united under the Superior Episcopal Order, and all engaged in the same great Design of Propagating the Gospel; and to this End, keeping up a Brotherly Correspondence, by meeting together at certain Times, as shall be most convenient, for Mutual Advice and Assistance.

PREACHERS BEFORE THE SOCIETY IN RECENT YEARS.

1875 Dr. J. Atlay, Bishop of Hereford.
 1876 Dr. J. F. Mackarness, Bishop of Oxford.
 1877 Lord A. Hervey, Bishop of Bath & Wells.
 1878 Dr. Robert Bickersteth, Bp. of Ripon.
 1879 Dr. Wm. Basil Jones, Bp. of St. David's.
 1880 Dr. T. L. Olaughton, Bp. of St. Alban's.
 1881 Dr. R. Durnford, Bishop of Chichester.
 1882 Dr. H. Goodwin, Bishop of Carlisle.
 1883 Dr. E. R. Wilberforce, Bp. of Newcastle.
 1884 Dr. G. T. Bedell, Bishop of Ohio, U.S.

1885 Dr. Boyd Carpenter, Bishop of Ripon.
 1886 Dr. E. King, Bishop of Lincoln.
 1887 Dr. W. S. Perry, Bishop of Iowa, U.S.
 1888 Dr. W. C. Doane, Bishop of Albany, U.S.
 1889 Dr. F. J. Jayne, Bishop of Chester.
 1890 Dr. W. C. Magee, Bp. of Peterborough.
 1891 Dr. W. Alexander, Bishop of Derry.
 1892 Rev. Canon Jacob, Vicar of Portsea.
 1893 Dr. G. Ridding, Bishop of Southwell.
 1894 Dr. W. D. Maclagan, Archbishop of York.

THE SOCIETY'S INCOME IN PAST YEARS.

The Income is stated decennially from 1701 to 1851; and annually from 1851 to the present time. This table does not include either the Collections under Royal Letters which began in 1711 and ended in 1853; or the Parliamentary Grants paid through the Society in North America between 1814 and 1834, and in aid of Negro Education in the West Indies, Bermuda, and Mauritius, between 1836 and 1845.

Year	Total Income. See footnote.	GENERAL FUND				APPRO- PRIATED FUNDS	SPECIAL FUNDS
		Total	Subscriptions Donations Collections	Legacies	Dividends, &c.		
1701	1,537	1,537	1,537	—	—		—
1711	1,461	1,461	1,461	—	—		—
1721	2,874	1,427	1,427	—	—		1,247
1731	5,380	3,958	3,958	—	—		1,422
1741	4,977	2,984	2,984	—	—		1,993
1751	3,719	2,553	2,313	—	240		1,166
1761	6,287	3,131	2,325	—	806		3,156
1771	5,774	4,063	3,509	—	554		1,711
1781	2,250	2,250	1,297	—	953		—
1791	2,658	2,658	1,266	—	1,392		—
1801	6,457	3,980	504	98	3,378		2,477
1811	7,800	4,530	486	50	3,994		3,270
1821	12,858	7,956	1,671	90	6,195		4,902
1831	17,801	13,498	7,925	523	5,050		4,303
1841	60,923	51,025	41,690	5,099	4,236		9,898
1851	101,356	45,504	38,331	4,654	2,519		55,582
1852	83,335	51,834	43,632	4,489	3,713		31,501
1853	86,894	59,374	46,885	9,434	3,055		27,520
1854	74,019	50,590	43,675	3,161	3,754		23,429
1855	82,210	66,093	51,505	10,853	3,735		16,117
1856	104,467	69,572	54,547	11,117	3,908		34,895
1857	79,249	73,085	59,554	9,406	4,125	6,164	13,239
1858	90,071	73,806	63,864	5,066	4,876	16,265	12,521
1859	90,443	70,604	61,455	4,240	4,909	19,839	25,986
1860	78,213	75,909	65,072	5,189	5,648	2,304	13,023
1861	83,909	76,516	63,814	5,091	7,610	7,393	5,403
1862	86,748	77,023	59,894	12,972	4,157	9,725	6,577
1863	82,257	73,357	62,600	6,240	4,517	8,900	5,575
1864	95,330	86,677	68,217	13,651	4,809	8,653	7,666
1865	85,972	78,847	67,903	6,392	4,552	8,125	7,285
1866	84,723	78,405	67,691	6,231	4,483	6,318	6,461
1867	94,327	85,055	71,002	9,983	4,070	9,272	20,219
1868	88,893	76,784	67,227	6,175	3,382	12,109	14,239
1869	90,464	82,879	63,636	15,837	3,406	7,585	15,970
1870	79,509	72,120	60,672	8,006	3,442	7,389	12,954
1871	85,843	76,242	64,793	8,347	3,102	9,601	11,761
1872	101,031	84,502	73,394	8,061	3,047	16,529	12,093
1873	97,018	86,732	75,067	8,172	3,492	10,286	13,241
1874	103,910	92,874	73,560	15,302	4,000	11,036	30,928
1875	99,103	88,983	77,005	7,909	4,069	10,120	26,191
1876	101,035	90,751	73,217	13,211	4,323	10,284	35,871
1877	119,109	90,458	74,225	11,500	4,733	28,651	29,329
1878	113,230	92,423	73,070	14,424	4,929	20,807	32,007
1879	96,731	86,788	71,099	10,935	4,754	9,943	34,943
1880	96,720	85,277	71,027	9,639	4,611	10,443	42,569
1881	95,335	84,709	75,120	5,421	4,168	10,626	39,643
1882	109,041	90,846	78,832	8,031	3,983	18,195	33,571
1883	109,572	90,976	79,894	6,998	4,084		18,596
1884	110,039	90,656	77,443	9,250	3,963		19,383
1885	117,971	101,825	78,006	19,640	4,179		16,146
1886	105,712	86,969	75,764	7,652	3,553		18,743
1887	109,765	92,003	77,726	10,313	3,954		17,762
1888	138,367	117,385	105,610	8,553	3,222		20,982
1889	125,039	101,398	86,922	9,468	5,008		23,641
1890	164,383	116,076	81,825	29,270	4,981		48,307
1891	116,520	97,529	82,933	9,254	5,342		18,991
1892	127,149	100,031	80,062	14,739	5,230		27,118
1893	113,079	94,471	81,182	8,639	4,650		18,608
1894	122,327	104,553	80,233	19,913	4,407		17,774

From 1857 to 1882 inclusive the Society's Special Funds were called Appropriated, and during those years the Funds which appear in the above table as Special Funds formed no part of the Society's income, but were simply received by the Treasurers and forwarded to their destinations according to the direction of the donors. The sums so received are printed in italics, and the figures in the second column for the years from 1857 to 1882 inclusive give, not the total RECEIPTS, but the total IN-COME of the Society, in order to facilitate comparison with the years preceding and subsequent. In 1883 the Society's APPROPRIATED Funds resumed their original designation of SPECIAL Funds.

**TABLE SHOWING THE NUMBER OF CHURCHES CONTRIBUTING TO THE SOCIETY
FOR TWENTY-FIVE YEARS, 1870—1894.**

Year	Canterbury.	London.	Winchester.	Bath & Wells.	Chichester.	Ely.	Exeter.	Gloucester.	Hereford.	Lichfield.	Lincoln.	Norwich.	Oxford.	Peterboro'.	Rochester.	St. Albans.	Salisbury	Southwell.	Truro.	Worcester.	Bangor.	St. Asaph.	St. David's.	Llandaff.	York.	Durham.	Carlisle.	Chester.	Liverpool.	Manchester.	Newcastle.	Ripon.	Wakefield.	Sodor & Man.	Ireland.	Scotland.	TOTALS.
1870	223	174	345	287	173	299	341	247	172	284	481	520	363	363	381	—	337	—	—	284	41	121	125	95	266	130	81	156	—	131	—	221	—	16	345	23	7,022
1871	236	201	363	290	170	338	365	254	163	317	520	472	407	340	371	—	345	—	—	309	52	122	117	95	301	141	86	167	—	161	—	219	—	14	332	33	7,313
1872	258	231	440	325	182	348	386	271	180	360	549	509	463	379	443	—	385	—	—	319	45	131	131	118	327	135	110	179	—	192	—	231	—	17	339	34	8,184
1873	256	245	447	314	229	324	418	258	173	364	536	488	438	365	422	—	375	—	—	290	58	105	109	109	301	134	102	190	—	190	—	221	—	17	339	35	7,841
1874	265	239	464	313	218	317	389	267	202	348	535	484	454	367	434	—	371	—	—	307	65	106	102	100	325	132	98	187	—	180	—	215	—	13	351	28	7,891
1875	260	244	419	322	225	338	403	275	202	358	517	480	456	369	431	—	371	—	—	311	74	107	105	99	319	133	96	207	—	176	—	230	—	12	333	20	7,904
1876	285	245	418	292	236	310	392	259	180	352	509	482	440	369	410	—	352	—	—	302	76	97	102	93	312	144	93	193	—	181	—	234	—	11	339	28	7,729
1877	294	a249	b368	319	229	317	c268	272	200	370	543	523	467	385	d162	326	380	—	155	308	69	96	114	93	297	143	115	208	—	177	—	229	—	5	327	13	8,047
1878	280	250	384	284	255	319	274	257	184	343	535	513	469	378	175	e40	372	—	145	310	89	90	107	81	280	151	117	208	—	199	—	224	—	6	338	8	7,938
1879	266	238	366	280	228	323	263	278	191	369	509	489	462	345	185	342	369	—	159	303	72	79	98	78	290	145	116	217	—	180	—	213	—	3	290	3	7,769
1880	274	259	391	284	248	300	272	270	207	376	501	491	452	380	185	323	373	—	145	301	70	96	102	79	303	147	127	e135	93	199	—	221	—	6	301	8	7,921
1881	284	247	411	284	250	327	259	271	194	384	527	468	464	387	189	352	384	—	163	297	79	90	113	89	311	153	123	132	96	201	—	228	—	4	269	7	8,038
1882	290	252	403	270	251	317	258	270	191	402	528	499	486	394	198	319	375	—	154	300	65	87	128	95	296	f76	39	127	104	194	79	226	—	5	322	6	8,122
1883	288	261	394	278	267	323	266	279	208	391	531	495	477	374	191	357	369	—	168	313	61	87	113	83	313	86	153	119	101	181	81	227	—	4	326	4	8,175
1884	299	248	399	288	273	323	261	279	189	g273	g404	491	500	367	195	360	367	257	163	312	62	101	110	83	315	83	147	128	110	182	75	241	—	7	355	12	8,242
1885	295	257	421	267	256	318	281	290	195	274	389	475	498	385	191	350	359	267	188	314	52	98	95	84	309	88	154	146	103	185	80	242	—	5	351	12	8,281
1886	304	264	436	257	263	345	286	279	199	279	393	461	496	402	199	347	365	265	181	328	46	100	98	76	304	85	148	134	103	188	81	235	—	7	351	14	8,322
1887	305	278	446	275	266	345	285	299	205	277	421	465	506	398	205	340	376	269	172	312	44	96	106	70	298	95	143	121	99	188	79	248	—	4	334	9	8,421
1888	306	287	467	261	277	326	282	289	196	287	406	477	504	384	217	341	381	266	183	322	40	108	118	94	284	112	145	139	99	199	98	h162	65	i348	11	8,479	
1889	314	287	460	269	271	344	288	294	220	307	413	445	504	417	208	350	388	301	177	336	38	108	98	84	277	121	149	133	102	204	97	159	67	2	379	14	8,635
1890	320	299	486	269	292	360	329	293	216	304	393	440	514	390	217	332	376	282	194	347	38	121	113	98	272	134	156	153	103	201	100	170	77	—	381	12	8,782
1891	300	299	503	271	281	340	337	295	227	297	403	471	498	399	217	346	273	299	203	343	41	109	155	105	282	138	155	143	103	221	102	171	75	1	372	14	8,889
1892	320	300	505	264	272	324	320	310	222	288	428	464	497	402	221	347	376	302	200	350	50	116	159	93	273	145	174	145	100	217	94	155	84	—	337	14	8,868
1893	320	304	510	277	271	328	331	315	216	289	398	480	477	386	222	320	345	301	195	357	45	128	165	112	275	155	158	152	100	212	95	169	77	4	321	13	8,823
1894	301	323	505	271	280	334	351	291	204	295	405	472	487	396	224	352	—	—	199	342	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	Incom- plete.

a In 1877, part of the Diocese of London was added to Rochester.

b In 1877, part of the Diocese of Winchester was added to Rochester.

c In 1887, part of the Diocese of Exeter was taken to constitute the Diocese of Truro.

f In 1882, part of the Diocese of Durham was taken to constitute the Diocese of Newcastle.

g In 1883, portions of the Dioceses of Lichfield and Lincoln were taken to constitute the Diocese of Southwell.

h In 1888, part of the Diocese of Ripon was taken to constitute the Diocese of Wakefield.

d In 1877, portions of the Dioceses of London and Winchester were added to Rochester and the Diocese of St. Albans was constituted out of that Diocese.

e In 1880, part of the Diocese of Chester was taken to constitute the Diocese of Liverpool.

BRITISH SUBJECTS BEYOND THE SEAS.

Colonies and Dependencies	Area in Sq. Miles	Population last Census	Revenue £	88 Dioceses	S.P.G. Clergy	Total Clergy
NORTH AMERICA:—				Montreal	4	87
				Quebec	33	67
				Toronto .....	...	177
Ontario	219,650	2,114,321	7,842,865	Niagara .....	...	64
Quebec	227,500	1,488,535		Huron .....	...	140
				Ontario .....	...	133
				Algoma	16	28
Manitoba	64,066	152,506		Rupert's Land	24	82
				Qu'Appelle	14	18
				Saskatchewan	3	20
				Calgary	11	19
North-West Territories	2,512,217	98,967		Moosonee .....	...	8
				Mackenzie River .....	...	7
				Selkirk .....	...	2
				Athabasca .....	...	6
				Fredericton	37	73
New Brunswick	28,100	321,263			Nova Scotia	14	109
Nova Scotia and Cape Breton	20,550	450,396			2	8
Prince Edward Island	2,000	109,078		Caledonia .....	...	22
				Columbia	7	19
British Columbia	382,300	93,173		New Westminster		
				Newfoundland	45	53
Newfoundland	42,000	197,934	365,384			
Bermuda	19	15,519	34,893	Jamaica	2	87
WEST INDIES, &c.:—Jamaica	4,193	670,145	863,644	Nassau	6	23
Bahamas and Turk's Island	4,632	53,933	62,517			
Leeward Islands	700	129,678	137,010	Antigua	13	38
Windward Islands	670	328,013	300,933	Barbados & Windward IIs	5	70
Trinidad	1,754	215,362	510,088			
Tobago	114	18,353	9,211	Trinidad	4	25
British Honduras	6,400	31,471	34,973			
S. AMERICA:—British Guiana	109,000	290,000	602,762	Honduras	1	7
Falkland Islands	6,500	1,823	13,250	Guiana	8	43
AFRICA:—Sierra Leone & Lagos	4,070	212,442	208,086	Falkland Islands .....	...	22
Gold Coast and Gambia	39,129	1,488,860	233,682		3	37
				Capetown	25	74
Cape of Good Hope	221,608	1,659,740	4,971,214	Grahamstown	22	92
				St. John's	30	32
Natal	18,750	543,913	1,069,678	Natal	23	40
				Zululand	4	21
Mashonaland .....	...	...	...	Mashonaland	2	4
St. Helena	47	3,814	8,547	St. Helena	3	4
Mauritius	705	371,798	810,392	Mauritius	8	26
					10	119
ASIA:—British India	964,993	221,172,952	9,172,438	Calcutta	6	69
				Lucknow	25	25
				Chhota Nagpur	12	95
				Lahore	23	38
				Rangoon	90	258
				Madras	14	65
				Bombay .....	...	36
				Travancore	13	83
Ceylon	25,365	3,174,950	1,034,226	Colombo	16	20
Labuan & Straits Settlements	1,502	539,853	476,713	Singapore .....	...	29
Hong Kong	30	238,724	432,945	Victoria .....	...	153
				Sydney .....	...	39
AUSTRALASIA:—N. S. Wales ...	311,098	1,223,370	9,499,814	Goulburn .....	...	17
				Riverina .....	...	40
				Bathurst .....	...	39
				Newcastle .....	...	30
				Grafton	1	51
Queensland	668,497	432,299	3,343,069	Brisbane .....	...	8
				Rockhampton	2	22
				N. Queensland .....	...	178
Victoria	87,884	1,174,006	6,959,229	Melbourne .....	...	58
South Australia	903,690	316,874	2,737,114	Ballarat .....	...	63
Western Australia	1,060,000	65,064	570,651	Adelaide	6	28
Tasmania	26,215	154,424	706,972	Perth .....	...	71
				Tasmania .....	...	60
				Christchurch .....	...	72
New Zealand	104,471	672,265	4,407,934	Auckland .....	...	41
				Waiapu .....	...	28
				Wellington .....	...	21
				Nelson .....	...	24
				Dunedin	2	2
Fiji	7,740	122,712	76,774	(London) .....	...	...
EUROPE:—Gibraltar	12	20,304	60,919		7	74
Malta	117	168,105	291,157	Gibraltar .....	...	...
				(London)	32	102
British in Foreign States, Europe, &c. ...	...	108,998	...		...	...
United States .....	...	2,772,169	...		...	...
	Dioceses	S.P.G. Clergy	Total Clergy	Dioceses	S.P.G. Clergy	Total Clergy
Missionary Dioceses of the Church of England wholly or in part beyond the bounds of the Empire of Great Britain.	Western Equatorial	...	11	Lebombo	2	2
	Africa .....	...	24	Melanesia	7	7
	Pretoria	12	41	Honolulu	8	8
	Bloemfontein	17	26	North China .....	...	26
	Madagascar	25	22	Mid-China	13	50
	Zanzibar & E. Africa .....	...	7	Japan .....	...	6
	Nyasaland	32	Kiushiu	6	46
	Eastern Equatorial Africa	Corea
			Jerusalem	
					719	4,170

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TREASURERS' ACCOUNT
OF
RECEIPTS AND PAYMENTS,
AND
AUDITORS' REPORT,
OF THE
Society for the Propagation of the Gospel
in Foreign Parts,
FOR THE YEAR 1894.

Office of the Society:

19 DELAHAY STREET, WESTMINSTER, S.W.

I.—GENERAL

II.—SPECIAL FUNDS,

RECEIPTS.

SUBSCRIPTIONS, DONATIONS, AND COLLECTIONS.

Province of CANTERBURY.

England.

											I. General	II. Special
											£ s. d.	£ s. d.
Canterbury	...	...	...	...	...	...	...	...	...	...	361 4 7	49 9 0
London	...	...	...	...	...	...	...	...	...	...	5,032 13 4	175 10 1
Winchester	...	...	...	...	...	...	...	...	...	...	6,057 15 3	58 18 4
Bath	...	...	...	...	...	...	...	...	...	...	£2,244 11 0	
Transferred from Dividends (see p. viii.)	...	...	...	...	...	...	...	...	...	...	76 1 11	
Chichester	...	...	...	...	...	...	...	...	...	...	320 12 11	18 1 6
Ely	...	...	...	...	...	...	...	...	...	...	3,367 0 5	49 2 4
Exeter	...	...	...	...	...	...	...	...	...	...	2,021 11 8	7 10 0
Gloucester	...	...	...	...	...	...	...	...	...	...	2,042 14 11	30 9 4
Less repayment	...	...	...	...	...	...	...	...	...	...
Hereford	...	...	...	...	...	...	...	...	...	...	2,104 5 7	19 7 3
Lichfield	...	...	...	...	...	...	...	...	...	...	976 8 8	4 4 0
Lincoln	...	...	...	...	...	...	...	...	...	...	2,355 12 10	7 2 0
Norwich	...	...	...	...	...	...	...	...	...	...	2,624 3 6	22 17 0
Oxford	...	...	...	...	...	...	...	...	...	...	1,911 6 11	23 4 11
Peterborough	...	...	...	...	...	...	...	...	...	...	3,508 5 5	64 16 2
Less repayment	...	...	...	...	...	...	...	...	...	...
Rochester	...	...	...	...	...	...	...	...	...	...	2,012 8 4	
Less repayment	...	...	...	...	...	...	...	...	...	...	2 10 0	
St. Alban's	...	...	...	...	...	...	...	...	...	...	2,629 6 9	
Less repayment	...	...	...	...	...	...	...	...	...	...	3 15 0	
Salisbury	...	...	...	...	...	...	...	...	...	...	2,009 18 4	24 7 11
Southwell	...	...	...	...	...	...	...	...	...	...	2,625 11 9	35 12 2
Truro	...	...	...	...	...	...	...	...	...	...
Worcester	...	...	...	...	...	...	...	...	...	...	2,293 7 5	36 1 9
Less repayment	...	...	...	...	...	...	...	...	...	...	3 5 6	
Salisbury	...	...	...	...	...	...	...	...	...	...	2,290 1 11	37 7 8
Southwell	...	...	...	...	...	...	...	...	...	...	1,997 9 3	29 1 0
Truro	...	...	...	...	...	...	...	...	...	...	1,700 18 7	10 8 4
Worcester	...	...	...	...	...	...	...	...	...	...	811 19 10	14 8 8

Wales.

Bangor	...	...	...	...	...	...	...	...	...	...	208 7 1	
St. Asaph	...	...	...	...	...	...	...	...	...	...	751 14 8	2 8 1
St. David's	...	...	...	...	...	...	...	...	...	...	383 11 3	
Less repayment	...	...	...	...	...	...	...	...	...	...	9 15 0	
Llandaff	...	...	...	...	...	...	...	...	...	...	373 16 3	10 0
	...	...	...	...	...	...	...	...	...	...	397 12 1	

Province of YORK.

York	...	...	...	...	...	...	...	...	...	...	2,149 8 10	17 5 0
Durham	...	...	...	...	...	...	...	...	...	...	1,207 5 5	14 12 7
Carlisle	...	...	...	...	...	...	...	...	...	...	1,087 19 5	12 10
Chester	...	...	...	...	...	...	...	...	...	...	1,473 18 1	16 19 10
Liverpool	...	...	...	...	...	...	...	...	...	...	1,622 2 0	14 0 0
Manchester	...	...	...	...	...	...	...	...	...	...	2,293 10 4	32 4 8
Newcastle	...	...	...	...	...	...	...	...	...	...	570 7 0	3 4 6
Ripon	...	...	...	...	...	...	...	...	...	...	1,626 8 0	2 0 0
Wakefield	...	...	...	...	...	...	...	...	...	...	751 5 2	4 10 5
Sodor and Man	...	...	...	...	...	...	...	...	...	...	16 11 1	
Scotland	...	...	...	...	...	...	...	...	...	...	32 13 0	1 0 0
Ireland	...	...	...	...	...	...	...	...	...	...	1,594 6 9	277 11 11
Foreign Parts	...	...	...	...	...	...	...	...	...	...	1,049 9 11	2,412 3 9
Army List	...	...	...	...	...	...	...	...	...	...	250 5 11	2 5 0
Office List	...	...	...	...	...	...	...	...	...	...	10,832 12 10	
Less repayment	...	...	...	...	...	...	...	...	...	...	2 2 0	
	...	...	...	...	...	...	...	...	...	...	10,830 10 10	1,945 6 7

Ladies' Association (for details of receipts, see Report published by their Committee)

80,172 12 3	5,464 14 7
...	6,578 11 1

ORUST GIFTS:—

Molineux, Mr. John ["John and Martha Molineux"], Frenchwood Street, Preston (To be invested, and the income only applicable)

10 0 0
50 0 0

Carried forward ... 80,232 12 3 12,043 5 8

FUND.
administered by the Standing Committee.

PAYMENTS.
COST OF MISSIONS.
North America.

		I. General			II. Special		
		£ s. d.			£ s. d.		
MONTREAL ...	To Bishop and Diocesan Committee, for Missions	£920	0	0	337	0	0
QUEBEC ...	To Bishop and Diocesan Committee, for Missions	250	0	0			
	Divinity Students	180	0	0			
	Pensions of Missionaries, and Widows of Missionaries						
		1,350	0	0			
	Less Repayment	50	0	0	1,300	0	0
ALGOMA ...	To Bishop and Diocesan Committee, for Missions	650	0	0			
	Church Ship	100	0	0			
	Bishopric Endowment				750	0	9 17 0
FREDERICTON ...	To Bishop and Diocesan Committee, for Missions	787	10	0			
	Pensions of Missionaries and Widows of Missionaries	100	0	0	887	10	0 100 0
NOVA SCOTIA ...	To Missionaries (Stipends and Pensions)	387	10	0			
	Pension of Widow of Missionary	50	0	0			
	Missionaries (Prince Edward Island)	125	0	0			
	To the Bishop				562	10	0 587 10 0
NEWFOUNDLAND	To Bishop and Diocesan Committee, for Missions	2,639	10	9			
	Church Ship	100	0	0			
	Newfoundland Fire						
	Newfoundland Cathedral Restoration						
	On Account Missionary's Outfit				2,739	10	9 21 11 0
RUPERTSLAND	Missionaries, &c.	1,785	0	0			
	Divinity Students	90	0	0			
	St. John's College Endowment	500	0	0			
QU'APPELLE ...	To Bishop and Diocesan Committee, for Missions	600	0	0			
	Indian Missions	112	10	0			
	Principal of St. John's College (9 months)	37	10	0	750	0	0 28 2 0
SASKATCHEWAN AND CALGARY	To Missionaries				1,314	16	0 1 1 0
	Calgary Bishopric Endowment						
	Towards Maintenance of Emmanuel College						
NEW WESTMINSTER	Missionaries	575	0	0			
	Chinese Mission	20	0	0			
	Kootenay Mission	100	0	0			
	Missions				695	0	0 5 18 2
COLUMBIA ...	Towards Maintenance of Clergy				100	0	0
CALEDONIA ...	Missionaries	430	0	0			
	Mission Boat	15	0	0	445	0	0
West Indies & South America							
GUIANA ...	Missionaries, Schoolmasters, and Catechists	770	0	0			
	Passage of Missionary	23	0	6			
	Books for Missions						
	St. Alban's Home						
BARBADOS					793	0	6 29 2 6
CODRINGTON COLLEGE	Pension to retired Principal, &c.						
WINDWARD ISLANDS	Missionaries						
NASSAU ...	To Bishop and Diocesan Committee, for Missions (15 months)	505	5	11	150	0	0 244 19 10
	Towards rebuilding House of Rest for Clergy						
	St. Patrick's Church, Eleuthera						
	Less Repayment	5	5	11			
ANTIGUA ...	To Coadjutor Bishop and Diocesan Committee, for Missions	800	0	0	500	0	0 7 15 5
	Bishopric Endowment	100	0	0			
JAMAICA ...	Missionaries at Panama Canal				900	0	0 1 13 6
TRINIDAD ...	Missions				200	0	0 3 10 0
	Towards rebuilding St. Ann's Church, Erin				675	0	0 4 11 1
	Towards Support of Hindi Catechists						
	For Hindi Schools						
	Books for Missions						
HONDURAS ...	Towards Stipend of Bishop				250	0	0 9 0 0
Carried forward					15,724	7	3 1,390 4 9

RECEIPTS.

I.
General.
£ s. d.
80,232 12 3

II.
Special.
£ s. d.
12,043 5 8

Brought forward

LEGACIES.

	Legacy £ s. d.	Duty and Expenses £ s. d.	
Adams, Mrs. Louisa Mary, 22 All Saints' Road, Clifton	25 0 0		
Amyot, Miss Julia Augusta, Diss, Norfolk	19 19 0	2 0 0	
Bangham, Rev. T. A., Lichfield (<i>further portion of residue</i>)	171 19 6		
Barton, Miss Mary Jane, St. Asaph, Flint	50 0 0		
Bayly, Frederick, Esq., Pulteney Street, Bath (<i>share of residue</i>)	48 2 3		
Bellamy, Rev. J., All Saints', Ryde, I.W. (<i>with interest</i>)	153 10 0	15 7 0	
Blades, Miss, Suffolk House, Sutton, Surrey	5 5 0		
Calvert, F., Esq., Q.C., 38 Upper Grosvenor Street, W.	2,500 0 0		
Carrett, Mrs. Sarah, Dewsbury (<i>one-eighth of residue</i>)	227 0 0	22 18 0	
Coleman, Joseph Frederick, Esq., Sidmouth House, Highbury New Park, N. (<i>with interest</i>)	10 12 5		
Combe, Mrs. Martha Howell Bennett, The Clarendon Press, Oxford	3,500 0 0		
Ditto <i>For Trichinopoly College</i> ... ..	...	...	200 0 0
Ditto <i>For Nazareth</i> ... ..	...	...	150 0 0
Ditto <i>For Riwarri</i> ... ..	...	...	100 0 0
Ditto <i>For Cawnpore</i> ... ..	...	...	150 0 0
Ditto <i>For Ladies' Association for Kolapore</i> ... ..	...	...	150 0 0
Conn, John L., Esq., Mount Ida, Kilkenny	200 0 0	20 0 0	
Crawley, Mrs. Emily Ann Frances, Spratton, Northampton, <i>for Sydney</i> ... ..	...	...	50 0 0
Cross, Miss Mary, Myerscough, near Preston	1,000 0 0		
Davis, Miss Elizabeth, Bloxham, Banbury	20 0 0		
Demain, Rev. H. F., Elmfield, Ramsgate	100 0 0	10 0 0	
Dunn, Thomas, Esq., Prince's Gardens, South Kensington, S.W.	105 0 0		
Dyer, Mrs. Mary, 14 Westover, Bournemouth	20 0 0		
Elliott, James, Esq., Montgomery Street, Carlow (<i>share of residue</i>)	47 10 5		
Elwyn, Mrs. Mary Ann, Clovelly, Ventnor, I.W.	100 0 0		
Foot, Rev. Jeffery Robert, Hanbury, Burton-on-Trent	50 0 0		
Foot, Mrs. Louisa Maria, Hanbury, Burton-on-Trent	50 0 0		
Fox, Miss Ann Taylor, Letwell House, Godmanchester	50 0 0		
Garside, Joseph, Esq., Carlton House, Worksop	250 0 0		
Greene, Miss Martha, 39 Portland Street, Lancaster ...	200 0 0		
Harley, Mrs. Mary, 2 Claremont Buildings, Shrewsbury	100 0 0		
Hurrell, Miss Sophia, The Calverts, Boreham, Essex ...	10 0 0		
Hutchinson, Arthur, Esq., Hagley Park, Hereford ...	300 0 0		
Jarrett, Mrs. Marianne Wightwick, Offchurch, Leamington	30 0 0		
Kettlewell, Rev. Samuel, D.D., Resselville Road, Eastbourne	500 0 0	50 0 0	
Kinsman, Rev. Richard Byrn, Tintagel, Cornwall	50 0 0	5 0 0	
Kirkes, Mrs. Caroline, 31 Lower Seymour Street, Portman Square, W.	100 0 0		
Lilley, Rev. Edward, Overly House, Belgrave Road, Bristol	300 0 0		
Luscombe, Rev. F. P. E., Exmouth	100 0 0	10 0 0	
Penfold, Edward Hollingworth, Esq., Winchester ...	105 0 0		
Plumptre, Very Rev. E. H., D.D., Wells (<i>final portion of residue</i>)	57 0 0		
Porcher, Capt. E. A., R.N., 60 Chester Square, S.W. ...	250 0 0		
Puller, Miss E. O., The Mount, Reigate	87 17 6		
Reed, Mrs. Anne, Bolton Crofts, Richmond, Yorkshire	100 0 0		
Russell, Thomas Melville, Esq., Bridge of Allan, N.B. (<i>final share of residue</i>)	12 5 8		
Sale, Rev Canon Charles Hanson, Kirby-on-the-Moor, York	100 0 0		
Saunders, Miss Louisa Sophia, Fairleigh, Slough, <i>for Ladies' Association</i> ... ..	...	...	10 0 0
Smith, Mrs. Susanna, Leysters, Hereford	10 10 0		
Stokes, Miss Anna, Bednall, Stafford	200 0 0		
Tooth, Frederick, Esq., Park Farm, Sevenoaks (<i>with interest</i>)	101 2 7		
Townsend, Rev. Charles George Gretton, Berwick Place, Hatfield Peverel, Essex	25 0 0		
Vaughan, Richard, Esq., Elms Lea, Bathwick, Bath (<i>portion of share of residue</i>)	3,666 13 4		
Westmore, Rev. Henry Holme, 20 Campden Hill Road, Kensington, W.	500 0 0		
Whitaker, William Ingham, Esq., Pylewell Park, Hants	5,000 0 0	500 0 0	
Law Expenses, &c. ... ..	...	60 19 6	
	20,609 7 8	696 4 6	
Less Duty and Expenses	696 4 6	...	19,913 3 2
Carried forward			100,145 15 5
			12,853 5 8

PAYMENTS.

I.
GeneralII.
Special£ s. d.
15,724 7 3£ s. d.
1,390 4 9

Brought forward

Africa.

SIERRA LEONE	Missionaries and Catechists (Pongas)	£216 0 0		
	Education of Native Youths	30 0 0		
	Towards Education of Native Girls ... ..	...	246 0 0	6 13 9
CAPE DE VERDE CAPETOWN ...	Missionary ... ..	...	88 10 0	80 0 0
	To Bishop and Diocesan Committee, for Missions ...	...	1,525 0 0	
	Bishopric Endowment ... ..	...	...	71 11 2
	Kafir College ... ..	...	...	1 1 0
GRAHAMSTOWN	To Bishop and Diocesan Committee, for Colonial and Missionary Clergy	2,839 2 9	...	2 1 5
	Ditto, for Scholarships	60 0 0	...	3 2 0
	Kafir Institution ... ..	...	...	5 0 0
	St. Michael's, Herschell... ..	...	2,899 2 9	
ST. JOHN'S— KAFFRARIA }	To Bishop (£50) and Diocesan Committee, for Missions ...	...	3,300 12 0	22 1 0
	Towards Hospital at St. Barnabas, Umtata ... ..	...	...	10 0 0
NATAL... ..	To Bishop and Diocesan Committee, for Missions	2,175 0 0		
	S. Alban's College	112 10 0		
	Ladysmith Mission	80 0 0		
	Springvale Mission... ..	...	...	1 1 0
	Clergy Sustentation Fund ... ..	...	...	1 0 0
ZULULAND ...	To the Bishop, &c., for Missions... ..	...	2,367 10 0	40 14 8
LEBOMBO ...	To the Bishop for Missions ... ..	...	750 0 0	
BLOEMFONTEIN	To Bishop and Diocesan Committee, for Missions	1,482 17 0	300 0 0	
	Masiti Mission... ..	50 0 0	...	
	Towards Passage of Missionary	4 17 8	...	
MASHONALAND	To the Bishop for Missions ... ..	...	1,537 14 8	25 2 4
PRETORIA	Bishopric Endowment ... ..	...	1,000 0 0	5 0 0
	To the Bishop	300 0 0	...	
	Missionaries	887 10 0	...	
ST. HELENA ...	To Bishop and Diocesan Committee, for Missions	...	1,187 10 0	
MAURITIUS ...	To Bishop and Diocesan Committee, for Missions	688 12 3	275 0 0	4 1
	Catechists' Training Institution	100 0 0	...	
	Missionary's Furlough Allowance	24 7 2	...	
	Ditto Passage, &c.	60 0 0	...	
	Pension, Widow of Missionary (15 months)	50 0 0	...	
	Hurricane Relief ... ..	...	922 19 5	12 10 0
MADAGASCAR ...	To Bishop (£500) and Diocesan Committee for Missions	3,534 15 0	...	
	Mahonoro Mission	8 10 0	...	17 4 0
	Fenoarivo Mission... ..	90 6 0	...	
	Sambava Mission	39 12 0	...	
	Tamil Mission	50 0 0	...	
	Missionary's Furlough Allowance	36 12 6	...	
	Missionaries' Children's Education	187 4 4	...	
	Missionary's Passage, &c.	75 9 5	...	
	Towards Rebuilding Boys' School, Tamatave ...	...	...	19 5 6
		...	4,022 9 3	

East Indies.

CALCUTTA... ..	To Bishop and Diocesan Committee, for Missions	2,795 16 3		
	Pension to Widow of Missionary	40 0 0		
	Pensions to Missionaries ... ..	...	...	150 0 0
	Orphans, Schools, &c. ... ..	...	...	22 0 0
		2,835 16 3		
	Less Repayment	60 0 0	2,775 16 3	
BISHOP'S COLLEGE, CALCUTTA	Pension, retired Principal	15 0 0	...	45 0 0
	Pension to Professor's Widow	75 0 0	...	400 0 0
	Catechists and Scholars (Jackson-Forkhill) ... ..	...	...	56 8 8
	Scholarships ... ..	...	...	9 16 11
	Towards Maintenance of Student ... ..	...	90 0 0	
Carried forward			39,012 11 7	2,404 2 3

RECEIPTS.

I.
GeneralII.
Special

Brought forward

£ s. d.
100,145 15 5£ s. d.
12,853 5 8

INTEREST ON INVESTMENTS, &c.

DIVIDENDS:—(For Investments, see Auditors' Report, p. xv.)

3,536 1 6

£97 12 1	2½ per cent. Consols (January and April)	1 6 10
29 12 1	Ditto (July and October)	8 4
300 0 0	Bank Stock	25 10 0
4,900 0 0	India Government 3 per cent. Stock (January)	36 15 0
4,850 0 0	Ditto Ditto (April and July)	72 15 0
4,650 0 0	Ditto Ditto (October)	34 17 6
3,335 5 7	Metropolitan Consolidated 3½ per cent. Stock (January)	29 3 11
3,080 11 9	Ditto (April)	26 19 4
3,290 11 9	Ditto (July)	28 16 1
3,180 11 9	Ditto (October)	27 16 10
14,443 18 7	India Government 3½ per cent. Stock	505 10 8
1,100 0 0	Canada Government 4 per cent. Bonds	42 10 8
2,200 0 0	Cape of Good Hope 4½ per cent. Bonds (April and October)	95 18 2
11,700 0 0	Cape of Good Hope 4½ per cent. Bonds (June and December)	508 19 0
1,000 0 0	Queensland Government 4 per cent. Bonds	38 15 0
600 0 0	New South Wales Government 4 p. c. Bonds	23 5 0
1,700 0 0	South Australian Government 4 p. c. Bonds	65 17 6
2,000 0 0	Tasmanian Govt. 4 per cent. Bonds	77 10 0
600 0 0	Victoria Govmt. 5 per cent. Bonds (half year)	14 11 3
1,100 0 0	Ditto 4½ per cent. Bonds	47 19 1
2,000 0 0	Great Eastern Railway 4 per cent. Pref. Stock	77 11 8
2,000 0 0	Metropolitan District Railway 6 p. c. Deb. Stk.	116 7 8
3,000 0 0	North Eastern Railway 4 per cent. Pref. Stock	116 7 6
2,900 0 0	Lancashire and Yorkshire Railway 4 per cent. Deb. Stock	112 9 11
100 0 0	Metropolitan Association for Improving the Dwellings of the Industrial Classes (Stock)	4 10 0
Interest on Deposits, &c.		145 14 2

2,278 6 1

Less Annuities paid 50 0 0

RENTS:—

2,228 6 1

Hogg's Farm, Pentlow, Essex	80 0 0
Fleet Estate, Lincolnshire (1 year, less 10 per cent. Rebate)	99 0 0
Willingham Estate, Cambridgeshire	10 1 4

189 1 4

Less Repairs at Hogg's Farm, Tithes, Insurances, Law Costs, &c.

103 9 7

85 11 9

ANNUITIES:

Rev. Anthony Barnes	20 0 0
Mrs. Elizabeth Hanmer	5 8 10
Miss Mary Wilkes	32 13 0
Catherine Day, Gift	13 15 0
Arthur Witherby, Esq.	4 0 0

75 16 10

Calcutta: Bishop's College	Jackson-Forkhill	...
Madras: Missionaries	Ditto	...
Catechists and Scholars	Monckten	...

400 0 0
690 0 0
294 16 4

Carried forward

102,535 10 1

17,774 3 6

			I.			II.					
			General			Special					
			£	s.	d.	£	s.	d.			
Brought forward			39,012	11	7	2,404	2	3			
East Indies—continued.											
LUCKNOW	To Bishop and Diocesan Committee, for Missions ...	£1,747	12	9	...	2	16	0			
	Missionaries' Outfits and Passages	140	0	0	...	100	0	0			
	Bible Women ... ..	...	...	...	...	6	0	0
	Orphan at Cawnpore ... ..	...	...	...	...	3	10	0
	Education of Missionary's Son ... ..	...	...	...	...	20	0	0
	Roorkee Missions, per Ladies' Association ... ..	...	...	...	...	90	0	0
			1,887	1	9						
CHHOTA NAGPUR	To Bishop and Diocesan Committee, for Missions ...	1,891	0	0	...	70	0	0			
	To the Bishop ... ..	...	...	...	...	524	0	0
	Missionary's Furlough Allowance	59	11	0	...	...	...	...
	Pensions to Missionaries and Widow of Missionary	201	5	0	...	...	...	...
	Education of Missionaries' Children	29	14	0	...	...	...	...
	Retired Missionary's Children's Allowance	27	1	8	...	...	...	...
	Passage of Missionary	35	0	0	...	...	...	...
	For Orphans, Schools, Teachers, &c. ... ..	...	...	...	...	48	7	9
	Theological Students at Ranchi ... ..	...	...	...	...	50	0	0
			2,243	11	8						
TRINITY COLLEGE, } DUBLIN, MISSION }	Missionary Brotherhood	346	17	7	309	7	7	
	To Bishop and Diocesan Committee, for Missions	2,006	16	8	...	...	...	...
LAHORE	Education of Missionaries' Children	76	13	9	...	...	...	...
	o/a Passage of Missionary	20	0	0	...	...	...	...
CAMBRIDGE MISSION DELHI.	Mission Buildings	464	0	0	...	23	18	0			
	Bible Women ... ..	...	...	...	...	...	...	...
	College Classes	130	0	0	...	...	...	...
	Missionaries	450	11	1	...	...	...	...
	o/a Passage of Missionary	18	15	0	...	...	...	...
				3,166	16	6					
	Less Repayment	100	0	0	3,066	16	6				
	RANGOON	To Bishop and Diocesan Committee, for Missions	4,473	0	3	...	8	12	1		
		Missionaries' Furlough and Sick Allowances	212	14	0	...	4	8	7		
		St. John's College	12	0	0		
Towards support of Native Teacher ... ..		...	...	...	...	67	16	5
Bible Women	4,685	14	3				
						
MADRAS	To Bishop and Diocesan Committee, for Missions	10,749	7	11	...	47	18	5			
	Missionaries' Outfits and Passages	124	4	1	...	...	...	...
	Missionaries' Furlough, Sick Allowances, &c. ...	408	16	5	...	200	0	0			
	Pensions, &c., of Missionaries & Missionaries' Widows	213	4	10	...	...	...	...
	Education of Missionaries' Children	74	13	4	...	...	...	...
	Nazareth Industrial Orphanage	125	0	0	...	65	3	4			
	Mission Buildings	265	0	0	...	690	0	0			
	Girls' Normal Training School, Nazareth	200	0	0	...	304	6	4			
	Orphans, Schools, Mission Buildings, &c. ... ..	...	...	...	...	37	16	0
	Missionaries (Jackson-Forkhill) ... ..	...	...	...	...	5	0	0
	Catechists and Scholars (Monckton) ... ..	...	...	...	...	...	...	...
	Bible Women ... ..	...	...	...	...	...	...	...
	Books for Missions ... ..	...	...	...	...	...	...	...
				12,160	6	7					
	Less Repayment	25	5	0	12,135	1	7				
	BOMBAY	To Bishop and Diocesan Committee, for Missions	4,661	10	2	...	42	13	1		
Education of Missionaries' Children		217	10	0	...	...	...	...
Missionaries' Furlough, Sick Allowances &c. ...		117	18	6	...	52	0	0			
Missionary's Passage		37	10	0	...	60	0	0			
Orphans, Schools, &c. ... ..		...	...	...	...	...	...	...
Books for Missions	5,034	8	8				
COLOMBO	To Bishop and Diocesan Committee, for Missions	1,200	0	0				
	Bishopric Endowment	15	0		
China, Japan and Corea.											
NORTH CHINA	Missionaries	825	8	10	...	133	16	10			
	Passage of Missionary	48	16	0	...	1	1	0			
	Missionary's Furlough Allowance	25	0	0	...	...	...	...
	Education of Missionary's Children	70	0	0	...	...	...	...
	Towards building St. Andrew's, Chefoo ... ..	...	...	...	...	...	...	...
	Towards new building at T'ai'au ... ..	...	...	...	...	...	...	...
			969	4	10						
Less Repayment	15	7	8	953	17	2					
Carried forward	70,566	11	9	5,385	8	8

RECEIPTS.

I.
GeneralII.
Special£ s. d.
102,535 0 1£ s. d.
17,774 3 6

Brought forward

TRUST GIFTS: the income only being applicable to the general purposes of the Society:—

£1,451	0	11	Bank Stock	Baker	£123	6	9
333	6	8	2½ % Consols	Barrow	9	3	4
270	0	0	Canada 4 p. c. Stock	Broadmead	10	16	0
50	0	0	2½ % Consols	Broome	1	7	4
265	0	0	2½ % Consols	Dixon	7	5	8
1,478	0	0	2½ % Consols	Gilbert	40	13	0
34	6	2	2½ % Consols	Haslewood	19	0	0
1,000	0	0	Canada 4 p. c. Stock	Hill	40	0	0
422	6	7	Met. Cons. 3½ p. c. Stock	Holloway	14	15	8
50	0	0	2½ % Consols	Hunt	1	7	8
900	0	0	Argentine Gov. Bonds 1886 34 16 0	In Mem., Maria Louisa Claxton }	*76	1	11
1,520	0	0	Argentine Gov. Bonds 1889 39 15 3				
43	19	3	Met. Cons. 3½ p. c. Stock ... 1 10 8				
53	8	3	2½ % Consols	Jeyes	1	9	4
100	0	0	2½ % Consols	Leader	2	15	0
212	11	5	2½ % Consols	Markland	5	17	0
100	0	0	2½ % Consols	Michell	2	15	0
150	0	0	Met. Cons. 3½ p. c. Stock (Jan. & April) ... 2 12 6	Molineux	5	8	6
160	0	0	Met. Cons. 3½ p. c. Stock (July & Dec.) ... 2 16 0				
107	5	2	2½ % Consols	Mould	2	19	0
50	0	0	India Gov. 3 p. c. Stock (9 months)	"Nil Desperandum"	1	2	6
100	0	0	2½ % Consols	Perry	2	15	0
21	13	9	2½ % Consols	Steward	12	0	0
7,400	0	0	2½ % Consols 203 10 0	Vryhouven	1,627	2	0
5,200	0	0	Bank Stock ... 442 0 0				
2,720	0	0	Met. 3 p. c. Stock 81 12 0				
30,000	0	0	India Govt. 3 p. c. Stock 900 0 0	Warneford, S. P. G. ...	66	0	0
2,200	0	0	Met. 3 p. c. Stock	Warner	16	13	4
476	5	0	Met. Cons. 3½ p. c. Stock	Welch	2	15	0
100	0	0	2½ % Consols	Wilkinson	3	5	0
93	0	0	Met. Cons. 3½ p. c. Stock	Wilson	26	4	8
954	15	4	2½ % Consols				

2,093 9 8

* Transferred to West Pennard Association, Diocese of Bath and Wells, see p. ii.

76 1 11

2,017 7 9

CAPITAL ACCOUNT.

INVESTMENTS REALISED less CAPITAL INVESTED

INVESTMENTS REALISED

104,552 17 10

17,774 3 6

621 4 2

295 11 0

Carried forward

105,174 2 0

18,069 14 6

PAYMENTS.

		I. General			II. Special		
		£	s.	d.	£	s.	d.
Brought forward		70,566	11	9	5,385	8	8
China, Japan, and Corea—continued.							
JAPAN	To the Bishop	500	0	0			
	Missions	2,068	3	0	296	8	6
	Missionaries' Furlough and Sick Allowances	170	15	6			
	Passages of Missionaries	170	0	0			
	Education of Missionary's Children	193	15	0			
		3,102	13	6			
COREA	To the Bishop for Missions	£1,187	0	0	614	0	9
	Missionary Students	300	0	0			
	Missionary's Sick Allowance, &c.	68	6	8			
		1,555	6	8			
Borneo and the Straits.							
SINGAPORE, LABUAN, AND SARAWAK.	To Bishop (£300), Missionaries, &c.	3,399	18	11			
	Education of Missionaries' Children	70	0	0			
	Missionary's Furlough Allowance	103	11	3			
	Passages of Missionaries	135	10	0			
	Sandakan Boys' School	75	0	0			
	Pension, Bishop Chambers (<i>dec.</i>) Balance				94	10	4
	Church at Sandakan				18	0	0
		3,784	0	2			
Australia.							
SYDNEY	Missions				50	0	0
	For New Guinea Mission				1	0	0
BRISBANE	Missions	100	0	0			
	Clergy Sustentation	500	0	0			
		600	0	0			
N. QUEENSLAND PERTH	Missions	200	0	0			
	Missionaries	550	0	0			
New Zealand and the Pacific.							
FIJI	Missionaries	250	0	0			
	Books for Missions				1	3	0
HONOLULU	To the Bishop	450	0	0			
	Missionaries	250	0	0			
	Mission to Chinese	150	0	0			
	Passage of Missionary	56	5	0			
	Chinese School				7	5	0
		906	5	0			
NORFOLK ISLAND	Missionary	50	0	0			
Europe.							
EUROPE	Axenstein Church Building				27	13	9
	Beaulieu Church Building				4	2	1
	Boulogne Church Building				9	18	4
	Cadenabbia Church Building				107	1	10
	Capri Church Building				22	0	0
	Constantinople Memorial Church, Insurance and Ground Rent				57	19	11
	Ditto, Repairs				39	0	0
	Constantinople, Missionary	300	0	0			
	Continental Chaplaincies, &c.	473	4	2	1,776	13	9
	Continental Churches Building Loans	30	0	0	550	4	0
	Debritzen College, Hungary				83	17	8
	Mentone House of Rest				2	2	0
	Mornex Church Repair Endowment				10	8	
	Pegli Church Endowment				39	6	10
	Rome, All Saints'				10	4	0
	Stuttgardt Church, Endowment and Repairs				82	16	0
	Vaudois Clergy				298	0	0
	Candidates, Students, &c.—						
	Candidates' Travelling Expenses	17	2	6			
	Students' Education &c.	16	0	0	139	0	0
	Annuities—						
	"Wilson Trust"	132	0	0			
	"Lyon Trust"	90	0	0			
					222	0	0
	Ladies' Association (<i>for details of Expenditure see Report published by their Committee</i>)	6,317	3	11			
	In Memoriam E.B. & W.T.B.	34	4	6			
					6,351	8	5
	Education of Children of Missionaries, &c.				80	0	0
	Selwyn College, Cambridge—						
	Missionary Studentship				138	14	5
	Carried forward	82,528	0	9	16,510	9	11

RECEIPTS.						I. General			II. Special		
						£	s.	d.	£	s.	d.
Brought forward						105,174	2	0	18,069	14	6
TRANSEFERES						2,410	4	4	8,412	17	0
LOAN repaid by "Ladies' Association"									500	0	0
BALANCES, 1 Jan., 1894 :—						4,254	6	3	8,423	19	8
Cash at Society's Bankers						10,000	0	0	1,000	0	0
Ditto on Deposit at London and Westminster Bank						15,000	0	0			
Ditto, ditto, Union Bank of London											
TOTALS						136,838	12	7	36,406	11	2

1 January—31 December, 1894.

XI

PAYMENTS.

Brought forward

I. General			II. Special		
£	s.	d.	£	s.	d.
82,528	0	9	16,510	9	11

COST OF COLLECTING AND MANAGEMENT.

HOUSE	19 Delahay Street, Ground Rent	£48	10	10		
	Rates, Taxes, Insurance, &c.	135	8	2		
	Coals, Electric Light, and Gas	53	10	8		
	Stores, &c.	16	3	6		
	Repairs, Furniture, &c.	71	3	7		
					324	16 9
STATIONERY					148	18 10
POSTAGE and PARCELS—						
	Inland and Foreign Letters	165	11	10		
	Parcels, Packing, &c.	63	7	10		
	Postage, Carriage, and Freight of Parcels	616	17	7		
	Ditto of "Mission Field" and "Gospel Missionary"	240	18	0		
					1,086	15 3
OFFICE SALARIES—						
	Secretary and Assistant-Secretaries	1,560	0	0		
	Clerks and Collecting Clerk	2,222	15	0		
	Housekeeper and Messengers	143	10	0		
					3,926	5 0
ORGANISING SECRETARIES' and DEPUTATIONS' SALARIES and EXPENSES—						
	Salaries of 47 Organising Secretaries	4,230	4	2		
	Expenses of the above, and also of 4 Honorary Organising Secretaries	1,075	7	6		
	Salaries of Deputations	3,447	7	0		
	Expenses of the above, and also of Honorary Deputations	986	5	1		
					9,739	3 9
PRINTING	Annual Report, 1893 (22,500 copies)	343	1	2		
	Brief Report, 1893 (24,525 copies)	36	7	0		
	"Classified Digest" (750 copies) (3rd and 4th editions)	217	15	11		
	Lists of Subscribers, Collections, &c., 1893 (51,375)	302	19	0		
	"Mission Field" (181,750 copies)	896	8	1		
	"Gospel Missionary" (281,000 copies)	314	5	1		
	"News from the Missions" (515,400 copies) (3 quarters)	320	2	3		
	Appeals, Statements, Collecting books, &c.	502	8	2		
	Notices of Meetings and Sermons for Associations, &c.	242	14	2		
	Intercession Day Services and Papers	46	2	9		
		3,221	14	7		
	Less Sale of "Classified Digest"	£304	8	8		
	Ditto "Mission Field"	718	11	2		
	Ditto "Gospel Missionary"	301	0	8		
	Ditto Intercession Day Services and Papers, &c.	148	8	11		
	Also Advertisements in Annual Report	64	4	10		
	Ditto in "Mission Field"	85	17	2		
		1,622	11	5		
					1,599	3 2
DIAGRAMS, ELECTROS, MAPS, LANTERN SLIDES, &c.		157	17	10		
	Electros, &c., for "Mission Field"	83	8	6		
	Ditto "Gospel Missionary"	50	1	7		
		291	7	11		
	Less Sale of Collection of Maps	18	16	0		
					272	11 11
MISSIONARY BOXES (9,934)					324	16 7
ADVERTISEMENTS					74	17 1
MISCELLANEOUS—						
	Anniversary Meetings and Services				119	17 9
	Exeter Hall Great Meeting				82	15 10
	Law Charges				1	1 0
	Auditors' Fee				40	0 0
	Receipt, Cheque, and Foreign Bill Stamps				43	2 1
	Incidental Expenses				69	1 7
					100,381	7 4
CAPITAL INVESTED						16,510 12 7
TRANSFERS						961 6 1
LOAN to "Ladies' Association"					4,123	5 5
						6,699 15 11
BALANCES, 1 Jan., 1895:—						500 0 0
	Cash at Society's Bankers				2,333	19 10
	Ditto on Deposit at London and Westminster Bank				15,000	0 0
	Ditto, ditto, Union Bank of London				15,000	0 0
TOTALS					136,838	12 7
						36,406 11 2

RECEIPTS.

III. INVESTED FUNDS, held by the Society as a Corporation, for Specific Trusts, by request.

														£	s.	d.
NET RECEIPTS (Dividends)	...	...	...	...	...	...	...	...	...	...	...	...	...	1,314	18	11
BALANCES, 1 Jan., 1894	...	...	...	...	...	...	...	...	...	...	...	...	...	265	8	0
TOTAL	...	...	...	...	...	...	...	...	...	...	...	...	...	1,580	6	11

RECEIPTS.

SUMMARY OF

	I. General	II. Special	III. Invested	Total
	£ s. d.	£ s. d.	£ s. d.	£ s. d.
NET RECEIPTS	104,552 17 10	17,774 3 6	1,314 18 11	123,642 0 3
INVESTMENTS REALISED	621 4 2	295 11 0	...	916 15 2
TRANSFERS	2,410 4 4	8,412 17 0	...	10,823 1 4
LOAN	...	500 0 0	...	500 0 0
BALANCES, 1 Jan., 1894 :—	107,584 6 4	26,982 11 6	1,314 18 11	135,881 16 9
Cash at Society's Bankers	4,254 6 3	8,423 19 8	265 8 0	12,943 13 11
Ditto on Deposit at London and Westminster Bank	10,000 0 0	...	...	10,000 0 0
Ditto, ditto, Union Bank of London	15,000 0 0	1,000 0 0	...	16,000 0 0
TOTALS	136,838 12 7	36,406 11 2	1,580 6 11	174,825 10 8

II. SPECIAL FUNDS, Administered by the Standing Committee.

No.	Account	Balances on 1st January, 1894	CREDITS (including Transfers and Investments realised)	DEBITS (including Transfers and Capital In- vested)	Balances on 1st January, 1895
		£ s. d.	£ s. d.	£ s. d.	£ s. d.
i	Adelaide	63 2 0	...	...	63 2 0
ii	Africa, South	2 0 0	2 0 0	2 0 0	2 0 0
iii	Ahmednagar	10 0	10 0	10 0	10 0
iv	Aigle Church Building	...	10 4 0	10 4 0	...
v	Algoma	9 15 4	12 0 0	9 12 0	12 3 4
vi	Algoma Bishopric	5 0	...	5 0	...
vii	American Colonial Bishops	...	203 10 0	203 10 0	...
viii	Australia	...	1 0 0	...	1 0 0
ix	Axenstein Church	...	27 13 9	27 13 9	...
x	Barbados	...	5 0 0	...	5 0 0
xi	Beaulieu Church	5 2 1	...	4 2 1	1 0 0
xii	Bloemfontein	28 5 1	20 13 3	19 13 3	29 5 1
xiii	Bombay	42 3 1	38 11 2	42 3 1	38 11 2
xiv	Bombay Diocesan Committee	31 0 0	53 10 1	52 0 0	32 10 1
xv	Borneo	3 3 0	7 18 7	...	11 1 7
xvi	Boulogne Church Building	4 18 4	7 16 0	9 18 4	2 16 0
xvii	Cadenabbia Church Building	19 0	107 1 10	107 1 10	19 0
xviii	Calcutta	15 16 1	11 9 6	...	27 5 7
xix	Calcutta Diocesan Committee	18 10 0	12 2 4	22 0 0	8 12 4
xx	Calgary Bishopric	5 0 0	23 2 0	28 2 0	...
xxi	Canada	3 11 0	3 16 0	...	7 7 0
xxii	Canada, North-West	15 13 3	23 6 0	...	38 19 3
xxiii	Canadian Missionaries	287 10 2	144 3 11	296 8 6	135 5 7
xxiv	Cape de Verde	30 0 0	50 0 0	80 0 0	...
xxv	Capetown	72 12 2	28 5 10	72 12 2	28 5 10
xxvi	Capri Church Building	20 8 7	3 15 0	22 0 0	2 3 7
xxvii	Cashmere Bishopric	87 12 6	30 0 0	103 0 0	14 12 6
xxviii	China, North	61 4 4	104 10 1	134 17 10	30 16 7
xxix	Chhota Nagpur	59 18 0	51 17 9	70 0 0	41 15 9
xxx	Chhota Nagpur Bishopric	133 16 4	515 1 0	524 0 0	124 17 4
xxxi	Chhota Nagpur Committee	39 17 7	45 11 2	48 7 9	37 1 0
xxxii	Christchurch	3 0 0	...	...	3 0 0
xxxiii	*Codrington Estates	...	...	244 19 10	...
xxxiv	Ditto, Contingencies, (Hurricane, &c.)	25 7 1	428 1 9	412 0 0	41 8 10
xxxv	Ditto, Slave Compensation	...	173 18 0	173 18 0	...

* See note on p. xv.

III. INVESTED FUNDS, held by the Society as a Corporation, for Specific Trusts, by request.

THE ACCOUNTS, 1894.

										I. General			II. Special			III. Invested			Total		
										£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
NET PAYMENTS	100,390	14	10	16,510	12	7	1,214	3	9	118,115	11	2
CAPITAL INVESTED			961	6	1	5	12	2	966	18	3
TRANSFERS	4,113	17	11	6,699	15	11	...			10,813	13	10
LOAN			500	0	0	...			500	0	0
										104,504	12	9	24,671	14	7	1,219	15	11	130,396	3	3
BALANCES, 1 Jan., 1895 :—																					
Cash at Society's Bankers				2,333	19	10	10,734	16	7	360	11	0	13,429	7	5
Ditto on Deposit at London and Westminster Bank				15,000	0	0			15,000	0	0
Ditto, ditto, Union Bank of London				15,000	0	0	1,000	0	0	...			16,000	0	0
TOTALS	136,838	12	7	36,406	11	2	1,580	6	11	174,825	10	8

No.	Account	Balances on 1st January, 1894			CREDITS (including Transfers and Investments realised)			DEBITS (including Transfers and Capital In- vested)			Balances on 1st January, 1895		
		£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
xxxvi	Colombo		15	0	11	9	2		15	0	11	9	2
xxxvii	Confirmations	14	8	1							14	8	1
xxxviii	Constantinople Church	67	6	9	59	10	0	57	19	11	68	16	10
xxxix	Constantinople Church Repair Endowment	7	19	6	40	11	6	39	0	0	9	11	0
xl	Continental Chaplaincies	164	5	3	1,833	13	9	1,759	1	9	238	17	3
xli	Ditto, Special Trusts	23	1	0	26	0	0	19	16	0	29	5	0
xlii	Continental Churches Building Loan	274	5	10	302	19	2	550	4	0	27	1	0
xliii	Corea	656	6	10	422	7	9	614	0	9	464	13	10
xliv	Coutts	33	18	3							33	18	3
xlv	Deane Scholarships				17	18	8	17	18	8			
xlvi	Debritzen College	41	18	10	83	17	8	83	17	8	41	18	10
xlvi	Delhi, Cambridge Mission to		10	6	6	0	0				6	10	6
xlvi	Fiji... ..	1	3	0				1	3	0			
xlix	Germanic Bishopric Endowment	74	19	8							74	19	8
l	Grahamstown	14	1	5	13	2	7	14	1	5	13	2	7
li	Grahamstown, Kafir Institution	3	2	0	2	1	0	3	2	0	2	1	0
lii	Guiana		5	0	201	1	0	200	0	0	1	6	0
liii	Heathen	2	19	0	3	9	1	3	9	1	2	19	0
liv	Honolulu	7	5	0	7	0	0	7	5	0	7	0	0
lv	Honolulu Bishopric Endowment	75	17	2	41	5	0				117	2	2
lvi	Hyde and Withers	31	13	3	26	16	2	50	3	1	8	6	4
lvii	India, Bible Women	102	4	0	111	0	0	135	10	5	77	13	7
lviii	India, Cyclone Relief	24	0	0							24	0	0
lix	India, Missions	445	0	6	4,637	9	9	2,652	6	3	2,430	4	0
lx	In Memoriam—E.B. and W.T.B.				34	4	6	34	4	6			
lxi	Jackson-Forkhill				1,090	0	0	1,090	0	0			
lxii	Jamaica	1	9	0	1	10	9				2	19	9
lxiii	Japan	88	17	8	10	6	9				99	4	5
lxiv	Kaffraria, St. John's	23	2	0	17	6	8	33	2	0	7	6	8
lxv	Kudat, North Borneo	2	0	0	10	0	0	12	0	0			
lxvi	Ladies' Association	595	15	10	8,267	11	3	7,817	3	11	(a)1,046	3	2
lxvii	Lahore	23	4	0	116	1	6				139	5	6
lxviii	Lebombo	23	9	0	19	7	0				42	16	0
lxix	Leipzig Church	14	17	6							14	17	6
lxx	Lucknow				150	0	0				150	0	0
lxxi	Lucknow Committee				3	15	6	3	10	0	5	6	

(a) In addition to £1,000 on Deposit at the Union Bank of London, Limited.

II. SPECIAL FUNDS—continued.

No.	Account	Balances on 1st January, 1894	CREDITS (including Transfers and Investments realised)	DEBITS (including Transfers and Capital In- vested)	Balances on 1st January, 1895
		£ s. d.	£ s. d.	£ s. d.	£ s. d.
lxxii	Lyon Trust	121 9 0	90 0 0	90 0 0	121 9 0
lxxiii	Mackenzie Fund (Robertson Trust)	19 6 8	38 15 0	38 16 8	19 5 0
lxxiv	Madagascar	23 17 6	27 11 10	36 9 6	14 19 10
lxxv	Madagascar Bishopric Endowment	2 18 0	9 7 0	...	12 5 0
lxxvi	Madras	136 16 8	415 1 6	20 10 5	531 7 9
lxxvii	Madras Diocesan Committee	56 3 4	83 9 5	65 3 4	74 9 5
lxxviii	Mandalay	315 19 9	45 11 6	5 6	361 5 9
lxxix	Mashonaland	9 7 5	37 4 4	5 0 0	41 11 9
lxxx	Mashonaland Bishopric	5 0 0	...	...	5 0 0
lxxxi	Matabeleland	9 18 5	257 18 0	...	267 16 5
lxxxii	Mauritius	8 11 0	...	...	8 11 0
lxxxiii	Mauritius Hurricane	12 10 0	...	12 10 0	...
lxxxiv	Medical Mission	10 0	5 0	10 0	5 0
lxxxv	Mentone House of Rest ... ..	...	2 2 0	2 2 0	...
lxxxvi	Meran Church	18 8 4	2 12 8	...	21 1 0
lxxxvii	†Missionaries' Children, Education of	26 5 6	46 9 0	80 0 0	...
lxxxviii	Missionary Studentships	29 7 1	40 0 0	40 0 0	29 7 1
lxxxix	*Monckton	68 10 10	294 16 4	304 6 4	59 0 10
xc	Montreal ... ..	...	17 8	...	17 8
xc	Mornex Church Repair Endowment ... ..	...	201 10 0	200 10 8	19 4
xcii	Nassau	9 8 11	7 7 6	9 8 11	7 7 6
xciii	Nassau, St. Mary's Church Endowment ... ..	...	5 0 0	...	5 0 0
xciv	Natal	8 6 10	8 15 4	2 1 0	15 1 2
xcv	Negus	64 17 0	79 19 2	144 4 8	11 6
xcvi	Neuenahr Church	11 11 0	2 9 0	...	14 0 0
xcvii	New Guinea	1 0 0	1 0 0	1 0 0	1 0 0
xcviii	Newfoundland	36 11 0	28 17 4	36 11 0	28 17 4
xcix	Newfoundland Cathedral Restoration	33 14 1	1 6 0	33 14 1	1 6 0
c	Newfoundland Fire	36 17 10	1 0 0	36 17 10	1 0 0
ci	New Westminster	13 14 5	12 4 9	5 18 2	20 1 0
cii	New Zealand	5 0	...	...	5 0
ciii	Norfolk Island	2 2 9	...	...	2 2 9
civ	North Queensland	4 14 1	1 0 0	...	5 14 1
cv	Nova Scotia	8 0	...	...	8 0
cvi	Nova Scotia Bishopric Endowment ... ..	...	384 0 0	384 0 0	...
cvii	Patteson Studentships ... ..	...	138 14 5	138 14 5	...
cviii	Pegli Church Endowment	29 4 5	20 5 6	39 6 10	10 3 1
cix	Perth	10 0 0	1 13 2	...	11 13 2
cx	Pongas	6 13 9	4 2 6	6 13 9	4 2 6
cx	Pontresina Church	29 5 4	18 6 7	...	47 11 11
cxii	Powerscourt Scholarships ... ..	...	38 10 0	38 10 0	...
cxiii	Qu'Appelle	3 17 0	10 17 0	...	14 14 0
cxiv	Rangoon	67 8 11	24 14 5	7 2 6	85 0 10
cxv	Rangoon Diocesan Committee	3 0 0	16 0 0	16 0 0	3 0 0
cxvi	Rockhampton	3 0 0	...	...	3 0 0
cxvii	Rockhampton Bishopric ... ..	...	1 8 6	...	1 8 6
cxviii	Rome, All Saints	8 0 0	2 4 0	10 4 0	...
cxix	Ruppee Exchange Adjustment	2,964 16 0	4,120 1 8	4,196 17 8	2,888 0 0
cxx	Rupertsland	11 10	10 0	1 10	1 0 0
cxxi	St. Augustine's College (Jubilee) ... ..	...	84 0 0	84 0 0	...
cxxii	St. Helena	4 1	5 0 0	4 1	5 0 0
cxxiii	St. Moritz Church Building	57 16 8	...	...	57 16 8
cxxiv	Sandakan	6 0 0	28 13 0	6 0 0	28 13 0
cxxv	Saskatchewan	6 11 0	7 13 6	...	14 4 6
cxxvi	Saskatchewan Training College	1 1 0	1 1 0	1 1 0	1 1 0
cxxvii	Singapore	3 10 0	3 10 0	...	7 0 0
cxxviii	S.P.G. Chapel Furniture	5 11 7	2 3 4	...	7 14 11
cxxix	Stuttgart Church Endowment ... ..	...	57 17 8	57 17 8	...
cxxx	Stuttgart Church Repair Endowment	1 7 1	28 19 4	24 18 4	5 8 1
cxxxi	Sydney ... ..	...	50 0 0	50 0 0	...
cxxxii	T. C. D., Chotâ Nagpore	251 11 7	240 0 0	240 0 0	251 11 7
cxxxiii	Telugu	10 0 0	...	10 0 0	...
cxxxiv	Tenison	114 15 5	559 1 2	657 10 4	16 6 3
cxxxv	Tinnevely	16 8 0	11 8 0	16 8 0	11 8 0
cxxxvi	Toungthoo	1 18 2	2 0 0	1 18 2	2 0 0
cxxxvii	Trichinopoly Town School	10 0	...	10 0	...
cxxxviii	Trinidad	17 1 1	15 13 0	17 1 1	15 13 0
cxxxix	Vaudois Clergy ... ..	...	298 0 0	298 0 0	...
cxl	Wallace, Rev. William, Scholarship	3 9	15 0 0	15 0 0	3 9
cxli	Weimar Church Building	22 1 6	115 8 3	128 3 0	9 6 9
cxlii	Wilson Trust ... ..	...	132 0 0	132 0 0	...

II. SPECIAL FUNDS —continued.

No.	Account	Balances on	CREDITS	DEBITS	Balances on
		1st January, 1894	(including Transfers and Investments realised)	(including Transfers and Capital In- vested)	1st January, 1895
		£ s. d.	£ s. d.	£ s. d.	£ s. d.
cxlii	Zululand	69 19 5	80 0 0	6 18 0	143 1 5
cxliii	Zurich Church Building	27 17 9	7 0 0	...	34 17 9
		8,739 16 7	27,982 11 6	25,671 14 7	11,302 18 10
	*Codrington Estates, less due to Treasurers	315 16 11	...	...	560 16 9
	†Missionaries' Children, Education of, less due to Treasurer ... ..	...	...	...	7 5 6
	Total	8,423 19 8	...	...	10,734 16 7

III. INVESTED FUNDS, held by the Society as a Corporation, for Specific Trusts, by request.

No.	Account	Balances on	CREDITS	DEBITS	Balances on
		1st January, 1894	(including Transfers and Investments realised)	(including Transfers and Capital Invested)	1st January, 1895
		£ s. d.	£ s. d.	£ s. d.	£ s. d.
i	Bahamas Church Endowment ... ..	...	158 12 8	158 12 8	...
ii	St. Agnes Church Endowment ... ..	...	5 12 2	5 12 2	...
iii	Central African Mission ... ..	...	137 10 0	137 10 0	...
iv	"A London Graduate" ... ..	...	11 2 0	11 2 0	...
v	Bishop Steere Memorial Fund	5 0	81 3 6	81 3 6	5 0
vi	Children's Fund ... ..	...	6 15 4	6 15 4	...
vii	†Janson Bequest ... ..	...	303 11 0	302 7 8	...
viii	Wood Memorial	5 4	6 15 3	6 15 3	5 4
ix	Cuff Trust	5 6 8	6 4	...	5 13 0
x	Harington Trust ... ..	...	29 16 0	29 16 0	...
xi	Haycock, F. A. S., Trust... ..	64 12 2	27 7 6	...	91 19 8
xii	Haycock, William, Trust... ..	18 16 2	12 5 0	...	31 1 2
xiii	Hudson Trust ... ..	...	5 10 0	...	5 10 0
xiv	Malta, Trinity Church	1 2 0	4 8 0	4 8 0	1 2 0
xv	McCawley Trust	33 15 0	9 15 0	...	43 10 0
xvi	Nassau, St. Mary's Church Endowment ...	...	35 7 4	35 7 4	...
xvii	Newfoundland College	21 7 0	300 0 0	300 0 0	21 7 0
xviii	Sliema Church ... ..	...	72 14 8	72 14 8	...
xix	Turk's Island Endowment	16 17 10	67 11 4	67 11 4	16 17 10
xx	Warneford, Nova Scotia... ..	104 4 2	38 15 10	...	143 0 0
		266 11 4	1,314 18 11	1,219 15 11	360 11 0
	†Central African Mission (Janson Bequest), less due to Treasurers	1 3 4	...	...	...
	Total	265 8 0	...	...	...

AUDITORS' REPORT.—We have examined the Accounts of the Society for the Propagation of the Gospel in Foreign Parts for the Year ending December 31st, 1894, and having seen the vouchers for the various payments, we certify that the Society had, at the close of the Financial Year, a Cash Balance at its Bankers of Two Thousand, Three Hundred and Thirty Three Pounds, Nineteen Shillings and Ten Pence (£2,333. 19s. 10d.) on account of the General and Working Funds; Ten Thousand, Seven Hundred and Thirty Four Pounds, Sixteen Shillings and Seven Pence (£10,734. 16s. 7d.) on account of the Special Funds; and Three Hundred and Sixty Pounds, Eleven Shillings (£360. 11s.) on account of the Invested Funds. We also certify that the Society had on deposit at the London and Westminster Bank, Limited, Fifteen Thousand Pounds (£15,000), and at the Union Bank of London, Limited, Fifteen Thousand Pounds (£15,000), together Thirty Thousand Pounds (£30,000) on account of the General and Working Funds, and One Thousand Pounds (£1,000) at the Union Bank of London, Limited, on account of a Special Fund, and that it had the following investments. We also find that the Receipts and Payments on account of the General, Special and Invested Funds and the Balances held on account of the Special and Invested Funds, do agree with the entries in the Ledgers.

PRIDEAUX, BOOKER, FRERE, & Co., Chartered Accountants,
48 Lincoln's Inn Fields, W.C.

11th February, 1895.

GENERAL AND WORKING FUNDS. [The Cash on Deposit and at the Society's Bankers, as stated in the foregoing report, together with these Investments, are held to meet (1) the excess of Payments over Receipts to 30th November, which is estimated at £42,000; (2) Grants voted for exceptional purposes, but spread over terms of years not yet concluded.]

2½ per cent. Consols	£59 12 1	South Australian Govt. 4 p. c. Bonds, H. (1908)... ..	£1,500 . 0 0
Bank of England Stock	300 0 0	Sth. Austln. Govt. 4 p. c. Bonds, I. (1916)	200 0 0
Metropolitan Cons. 3½ p. c. Stock ...	3,185 16 9	Tasmanian Govt. 4 p. c. Bonds (1914) ...	2,000 0 0
Metropolitan Association for Improving the Dwellings of the Industrial Classes		Victoria Govt. 4½ p. c. Bonds (1904) ...	1,100 0 0
Ordinary Stock	100 0 0	Gt. Eastern Railw. 4 p. c. Irr. Guar. Stk.	2,000 0 0
India Govt. 3½ p. c. Stock... ..	14,443 18 7	North Eastern Railw. 4 p. c. Pref. Stock (1876)... ..	3,000 0 0
India Govt. 3 p. c. Stock	4,150 0 0	Lancashire and Yorkshire Railw. 4 p. c. Deb. Stock	2,900 0 0
Canada Govt. 4 p. c. Bonds (1908) ...	1,100 0 0	Metropolitan Dist. Railw. 6 p. c. Deb. Stock	2,000 0 0
Cape of Good Hope 4½ p. c. Bonds (re- deemable by annual drawings)	13,900 0 0		
New S. Wales Govt. 4 p. c. Bonds (1908)	600 0 0		
Queensland Govt. 4 p. c. Bonds (1915) ...	1,000 0 0		

TRUST GIFTS : the *income only* being applicable to the GENERAL purposes of the Society :—

Baker	Bank Stock	£1,451 0 11	Markland... ..	2½ per cent. Consols...	£212 11 5
Barrow	2½ per cent. Consols...	333 6 8	Michell	2½ per cent. Consols...	100 0 0
Broadmead	Canada 4 per cent. St.	270 0 0	Molineux... ..	Met. Cons. 3½ p.c. Stk.	160 0 0
Broome	2½ per cent. Consols...	50 0 0	Mould	2½ per cent. Consols...	107 5 2
Dixon	2½ per cent. Consols...	265 0 0	"Nil Desperandum"	India Govt. 3 p.c. Stk.	50 0 0
Gilbert	2½ per cent. Consols...	1,478 0 0	Perry	2½ per cent. Consols...	100 0 0
Haslewood	2½ per cent. Consols...	34 6 2	Steward	2½ per cent. Consols...	21 13 9
Hill	Canada 4 per cent. St.	1,000 0 0	Vryhouven	Met. 3 p.c. Stock ...	2,720 0 0
Holloway... ..	Met. Cons. 3½ p.c. Stk.	422 6 7	Ditto	India Govt. 3 p.c. Stk.	30,000 0 0
Hunt	2½ per cent. Consols...	50 0 0	Ditto	Bank Stock	5,200 0 0
In Memoriam, Maria	Argentine Govt. 5 p.c.		Ditto	2½ per cent. Consols...	7,400 0 0
Louisa Claxton ...	Bonds (1886)	900 0 0	Warneford, S.P.G...	Met. 3 p.c. Stock ...	2,200 0 0
Ditto	Argentine Govt. 4½ p.c.		Warner	Met. Cons. 3½ p.c. Stk.	476 5 0
Ditto	Bonds (1889)	1,520 0 0	Welch	2½ per cent. Consols ...	100 0 0
Jeyes	Met. Cons. 3½ p.c. Stk.	43 19 3	Wilkinson	Met. Cons. 3½ p.c. Stk.	93 0 0
Leader	2½ per cent. Consols...	100 0 0	Wilson	2½ per cent. Consols...	954 15 4

SPECIAL FUNDS, administered by the Standing Committee. [An asterisk denotes that the Investment is held as an Endowment, the Income only being available.]

*American Col. Bps.	2½ per cent. Consols	£7,400 0 0	Missionaries' Childn.	2½ per cent. Consols...	£500 0 0
*Cashmere Bpc. ...	India Govt. 3 p.c. Stk.	1,100 0 0	Education of ...		
*Chhota Nagpur Bpc.	India Govt. 3 p.c. Stk.	3,800 0 0	Mornex Ch. Rep. End.	India Govt. 3 p.c. Stk.	200 0 0
Codrington Estates			Negus Fund	Met. Cons. 3½ p.c. Stk.	390 0 0
Contingencies	2½ per cent. Consols...	2,100 0 0	Neuenahr Church ...	India Govt. 3½ p.c. Stk.	70 0 0
(Hurricane, &c.)			*Nova Scotia Bpc. End.	Canada 4 per cent. St.	9,600 0 0
Ditto, ditto	India Govt. 3 p.c. Stk.	3,900 0 0	*Patteson Studtshp.	New Zeal. 4 p.c. Stk...	709 0 0
Ditto, ditto	Met. Cons. 3½ p.c. Stk.	2,700 0 0	*Ditto	Birkenhead Rly. 4 p.c.	
*Codrington Estates			Guar. Stk.	1,000 0 0	
Slave Compensation	2½ per cent. Consols...	1,000 0 0	*Ditto	Selwyn Coll. 3½ p.c.	
*Ditto, ditto	Met. 3 p.c. Stock ...	2,880 0 0	Deb. Bond	1,600 0 0	
*Ditto, ditto	India Govt. 3 p.c. Stk.	2,000 0 0	*Ditto	Ch. Prpty. Trustee's	
*Constantinople Oh.	Bank Stock	700 0 0	Canterbury, N. Z.		
*Ditto, Oh. Rep. End.	2½ per cent. Consols...	380 0 0	6 p.c. Bonds	300 0 0	
Continental Ohs.			*Pegli Church	N. Zeal. 4 per cent. St.	506 14 6
Building Loans	N. Zeal. 4 p.c. Stock...	100 0 0	Pontresina Church	Met. 3 p.c. Stock ...	100 0 0
Ditto, ditto	Queensland Govt. 4		*Powerscourt		
*Deane Scholarships	per cent. Bond	100 0 0	Scholarships ...	2½ per cent. Consols...	1,400 0 2
*Debritzen College...	2½ per cent. Consols...	652 3 5	Rupee Exchange	Queensland Govt. 4	
*Honolulu Bishopric	2½ per cent. Consols...	3,050 4 6	Adjustment	per cent. Bonds ...	5,000 0 0
Hyde & Withers ...	2½ per cent. Consols...	1,500 0 0	Ditto	Gt. Indian Peninsular	
India	2½ per cent. Consols...	1,000 0 0	Ry. 5 p.c. Guar. Stk.	1,280 0 0	
*In Memoriam, E. B.	Gt. Indian Peninsular		*St. Augustine's Coll.	Met. 3 p.c. Stock ...	2,800 0 0
and W. T. B. ...	Ry. 5 p.c. Guar. Stk.	3,400 0 0	*Singapore	Met. Cons. 3½ p.c. Stk.	100 0 0
*Ladies' Assc. for edu-	Canada 4 per cent. St.	855 10 6	*Stuttgardt Oh. Endt.	2½ per cent. Consols...	2,105 5 3
cation of 2 children			*Stuttgardt Oh. Reprs.	2½ per cent. Consols...	1,052 12 7
at Ahmednagar ...	Met. Cons. 3½ p.c. Stk.	183 10 0	*Tenison	Met. 3 p.c. Stock ...	6,700 0 0
*Lyon Trust			*Ditto	2½ per cent. Consols...	1,818 0 0
*Mackenzie Fund	India Govt. 3 p.c. Stk.	3,000 0 0	*Ditto	India Govt. 3 p.c. Stk.	10,300 0 0
(Robertson Trust)	Cape of Good Hope 5		*Vaudois Olergy ...	2½ per cent. Consols...	10,836 8 8
*Madagascar Bishopric	per cent. Bonds ...	800 0 0	*Wallace, William,		
Meran Church ...	2½ per cent. Consols...	340 0 0	Scholarship ...	Canada 4 p.c. Stock...	375 0 0
	Met. Cons. 3½ p.c. Stk.	75 0 0	Weimar Ch. Bldg. ...	Met. Cons. 3½ p.c. Stk.	380 0 0
			*Wilson, Jane, Trust	N. Zeal. 4 p.c. Stock	3,300 0 0
			Zurich Ch. Bldg. ...	Met. Cons. 3½ p.c. Stk.	200 0 0

INVESTED FUNDS not belonging to the Society, but held by it as a Corporation, for Specific Trusts, by request :—

Bahamas Oh. Endowt.	N. Zeal. 4 p.c. Stock	£3,155 0 0	Harington Trust ...	East Indian Railway	
Ditto	Met. Cons. 3½ p.c. Stk.	931 8 4	Ann. (cl. B)	£33 3 9	
Ditto, St. Agnes			Haycock, F. A. S., Trust	Dom. of Canada 5 p.c.	
Endowment ...	Met. Cons. 3½ p.c. Stk.	161 10 4	Bonds	400 0 0	
Central African Misn.	2½ per cent. Consols	5,000 0 0	Ditto	N. Zeal. 4 p.c. Stock	200 0 0
Ditto, "A London	2½ per cent. Consols...	403 11 3	Haycock, Wm., Trust	Met. Cons. 3½ p.c. Stk.	350 0 0
Graduate"			Hudson Trust	2½ per cent. Consols	200 0 0
Ditto, Children's	Ont. & Quebec Ry.		McCawley Trust ...	3 Shrs. of £50 each in	
Fund	5 p.c. Deb. Stock	140 0 0	Bk. of B.N. America	150 0 0	
Ditto, Janson Beqst.	London & N.W. Ry.		Malta, Trin. Church.	2½ per cent. Consols	160 0 0
	3 per cent. Deb. Stk.	6,667 0 0	Nassau, St. Mary Endt.	Met. Cons. 3½ p.c. Stk.	1,010 10 8
Ditto, ditto	Gt. West. Ry. 5 per		Newfoundland Coll.	Canada 4 p.c. Stock	7,500 0 0
	cent. Guar. Stk.	2,260 0 0	Sliema Church ...	Trust & Loan Co. of	
Ditto, Steere Meml.	London & N.W. Ry.		Canada 3½ p.c. Bonds	2,000 0 0	
	4 per cent. Pref. Stk.	2,093 0 0	Turk's Island Endt.	N. Zeal. 4 p.c. Stock	1,391 0 0
Ditto, Wood Meml.	London & N.W. Ry.		Ditto	Met. Cons. 3½ p.c. Stk.	342 1 1
	4 per cent. Pref. Stk.	174 0 0	Warneford, Nova	Midland Railway 4 p.c.	
Cuff Trust	Met. Cons. 3½ p.c. St.	9 0 0	Scotia	Cons. Perp. Rent Oh.	1,000 0 0

The Stocks are standing in the Name of the Society, and the Bonds are at the Society's Bankers.

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INCORPORATED 1891.

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Hon. Treasurer: Lieut.-Colonel T. R. PARR. Organising Secretary: Colonel P. A. A. TWYNAM, C.B.

THESE Institutes or Clubs are free to every man wearing the Queen's uniform, without inquiry as to religious denomination, and no interference whatever is permitted with religious convictions.

They provide Reading Rooms, Libraries, Writing Rooms, Concert Hall, Bed Rooms, Baths, and Refreshments.

Special Rooms are provided, in which opportunities for worship and religious instruction, in accordance with the principles of the National Church, are offered to such men as wish to avail themselves of them.

Institutes have already been established, with very encouraging results, at Aldershot, Colchester, Woolwich, Gosport, Pirbright, and Malta. They are much appreciated and used by soldiers of all denominations.

Extract from the speech of His Grace the Archbishop of Canterbury at the Annual Meeting, at Aldershot:—

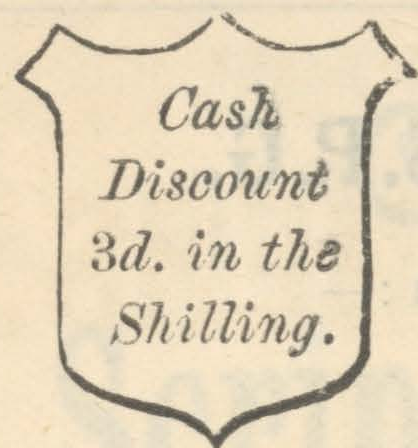
But we know this, that the idea, great as it is, is not complete until every place is furnished with a Soldiers' Institute after the model of this. It is of the very essence of the notion that, wherever the Soldier goes or wherever he is quartered, he shall be able to find those helps which the Church of England has provided for him here.

The Chaplain-General at the Church Congress, Folkestone:—

My point is this, that the Church of England, the National Church, owes a duty to these Soldiers which she has not paid, and that the fulfilment of that duty will do much, very much, towards solving the question, “How to win the masses to Christ and His Church.”

The Committee earnestly ask for increased support to maintain and extend this important work.

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Patron—THE ARCHBISHOP OF CANTERBURY.

Chairman of Committee—THE BISHOP OF BEDFORD.

The work of this Mission is entirely carried on by means of Christian Female Missionaries, who labour in the Streets of London among the Fallen of their own sex.

The fallen are reasoned with; Hospitals Visited; Tracts Distributed; and temporary Lodgings provided for those desirous of Reforming. None such are ever refused help. The whole of the Metropolis is divided out into districts, and the Missionaries and Mission Houses are distributed according to the needs of the localities. About a thousand new cases are dealt with every year.

FUNDS ARE URGENTLY NEEDED TO SUSTAIN THE WORK.

The present expenditure is £2,694 per annum, of which only £1,111 is met by Annual Subscriptions.

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Treasurer—EDMUND S. HANBURY, Esq.

THE OBJECT of the Association is to strengthen the Parochial Organisation of the Church in the Metropolis, by the employment of paid Lay Workers to assist the Clergy of the poorest and most populous Parishes.

The AGENTS EMPLOYED are intelligent, fairly-educated, and spiritually-minded men, who devote their whole time and energies to their work.

Their appointments are sanctioned by the Bishops of the Dioceses in which they labour, after careful investigation by Clerical Examiners, as to their sincerity, previous experience, general qualifications, and knowledge of Scripture.

After appointment they are required to attend, for two years, a Weekly Class of Instruction in the Bible and Prayer Book, Christian Evidences, and practical Parish Work.

The character of the work is twofold, viz.: Spiritual and Social.

The Readers visit, under the direction and supervision of their Incumbents, from house to house, and room to room, bringing the Word of God to the poor, the sick, the ignorant, and the neglected; they also conduct Bible Classes, Open-Air and Mission Services, report cases of distress, assist in Temperance Work, Boys' Clubs, Tract Distribution, &c., and help generally in their respective parishes, distributed thus:—London, 80; Rochester, 38; St. Albans, 8; Canterbury, 1; Winchester, 1.

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HELP IS VERY URGENTLY NEEDED

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 Holy Communion.

FUNDS are most **URGENTLY NEEDED** for this work for two exceptional reasons:—

1. Because of the great distress which is just now prevailing among the converts and catechumens.
2. The unusual numbers in which Jewish inquirers are coming to hear the Gospel message.

This Fund maintains two Priests, a Mission Woman, and eight Lay Workers, two Hebrew Students, besides others who are only partially employed; all of them being Hebrew Christians.

The Current Annual Report, and other papers, will be gladly sent on application (with addressed wrappers) to the

Rev. MICHAEL ROSENTHAL, 32 Navarino Road, Dalston, London, N.E.

QUESTION.—What are the objects of the

St. Giles' Christian Mission?

ANSWER.—1. THE EVANGELISATION of St. Giles'.

2. THE RELIEF of the Distressed Poor.

3. THE ASSISTANCE of the Better Class of Discharged Prisoners

4. THE SAVING of Juvenile Offenders from a Life of Crime.

5. THE ASSISTANCE of Wives and Children of Prisoners.

6. THE PROVIDING a Holiday Home for Poor Children.

7. THE TRAINING of Fallen and Destitute Women for Domestic Service, &c., &c.

QUESTION.—What has it done?

ANSWER.—Through the kindness of its supporters it has been enabled during the past year to—

1. PROCLAIM THE GOSPEL to many thousands.

2. TEACH on Sundays and week-days more than 1,400 children in its Sunday Schools and Bands of Hope.

3. ASSIST with food, clothing, coals, &c., some hundreds of deserving poor families in St. Giles'.

4. PROVIDE 19,970 meals to discharged prisoners, read and expound God's Word to them, and afterwards ASSIST 5,659 of them in various ways.

5. ADMIT to its Boys' Homes 511 first offenders, and so save them from 'prison taint'; to help them in every way to make a fresh start in life, finding them situations, and providing them with 21,390 meals during the year.

6. ADMIT 580 girls and women into its Women's Homes and Refuges, assisting them with clothes, work, &c., and by providing them with 21,390 meals during the year.

7. PROVIDE the benefits of a Holiday Home for poor and neglected children.

8. ASSIST in the time of their great need some hundreds of the wives and children of prisoners.

QUESTION.—How can I help?

ANSWER.—1. BY SENDING Annual Subscriptions.

2. BY SENDING Donations.

3. BY SENDING Gifts of Blankets, Clothing, &c.

4. BY DISTRIBUTING Literature containing Accounts of its Operations.

5. BY ARRANGING for Drawing-Room or other Meetings on behalf of the Work.

6. BY EXTENDING the Membership of the St. Giles' Christian Mission Juvenile Helpers' Band.

Full Particulars can be had from the Superintendent.

Contributions will be most gratefully received by

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Amount already received £4,850.

The Executive Committee of

THE CHURCH DEFENCE INSTITUTION APPEAL MOST EARNESTLY

to all who value the blessings of the Church, with its permanent provision for religious worship and teaching in every parish of the land, to assist them at this time with the utmost liberality.

It is estimated that a sum of £20,000 will be required adequately to perform the needful work; and, bearing in mind the hearty and general approval of the Institution's efforts during so many years, the Committee confidently ask for such a sum.

Subscriptions towards this Fund, which may be spread over three or five years, are now invited.

"I commend the subject of this appeal to the Church of England as the gravest issue which has been before it since its planting.

EDW. CANTUAR.

"Lambeth, 30th April, 1894."

Subscribers and others are particularly asked to note that all Cheques and Post Office Orders intended for the CHURCH DEFENCE INSTITUTION should be made payable **ONLY** to G. H. F. NYE, Financial Secretary, crossed "Hoare & Co.," and addressed, Palace Chambers, 9 Bridge Street, Westminster.

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H. GRANVILLE DICKSON, *General Secretary.*

THE ENGLISH CHURCH UNION,

35 WELLINGTON STREET, STRAND, W.C.

President—VISCOUNT HALIFAX.

Secretary—LT.-COLONEL JOHN BRATHWAITE HARDY.

THIS Society, consisting wholly of Communicants of the Church of England, numbers upwards of 34,876 persons, of whom 26 are Bishops, 4,262 are Priests and Deacons, and 30,614 are Lay Communicants. Its main objects are to defend and maintain unimpaired the Doctrine, Discipline, and Ritual of the Church of England against Erastianism, Rationalism, and Puritanism. *The E.C.U. sympathises with Home and Foreign Missions; works for the Reunion of Christendom, and hinders no work for God.*

The maintenance of such an organised body to undertake, under God, this work of defence has been rendered necessary by the circumstances of the times; by the attacks on Eucharistic Doctrine, the Creeds, the Marriage Laws, Religious Education, and our Anglican Orders, and by the attempts to alter the standard of Ritual laid down in the Ornaments Rubric; and by the tendency among statesmen and dignitaries to apply the test of expediency or popularity to the Spiritual rights of the Church, and to the most sacred subjects of Religious truth.

For further information apply to Lt.-Colonel J. B. HARDY, Secretary, as above.

THE NATIONAL BENEVOLENT INSTITUTION,

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Established 1812.

Incorporated by Royal Charter.

Under the Protection and Patronage of

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Treasurer—The Rev. PREBENDARY WHITTINGTON, M.A.

THIS Institution was founded for the purpose of granting Annuities to Distressed Members of the Upper and Middle Classes of Society who have attained the age of 60 years and upwards.

It is supported by Annual Subscriptions, Life Donations, and Bequests.

The Pensioners are elected half-yearly, in May and November, by the votes of the Life Governors and Subscribers, and, after each Election, the two Candidates whose names have been longest on the books are added to the Pension List.

There are now upwards of 500 Pensioners upon the Fund, and the sum disbursed in Pensions exceeds £12,720 per annum.

The total number of aged Persons who have been supported by the Institution is 2,362, the gross sum distributed to them up to the present exceeding £461,000.

Life Donations—£5, Two Votes; £10, Four Votes, and so on in proportion.

Annual Subscriptions—5s., One Vote; 10s., Two Votes, and so on in proportion.

Subscriptions and Donations will be thankfully received, and every information given, by the Secretary, Mr. HENRY C. LATREILLE, at the Office of the Institution, No. 65 Southampton Row, London.

Church Penitentiary Association.

THIS SOCIETY helps in the Establishment and Support of Houses of Mercy and Refuges for the Reception and Reformation of Fallen Women, Penitents. There are now 87 Homes in all parts of the country, containing an average number of 1,720 Penitents. More than 3,642 passed through these Homes in the year 1894.

SIXTY BISHOPS ARE MEMBERS OF THE COUNCIL.

FUNDS ARE GREATLY NEEDED

As many of the Homes are in sad want.

Assistance is gladly given to all who apply for advice in the treatment of special cases. A Free Register of Penitentiary Workers is kept at the Office.

All communications should be addressed to the Hon. Sec.,

THE REV. G. C. CAMPBELL,

Or to the Secretary, C. H. BAKER, Esq.

14 YORK BUILDINGS, ADELPHI, LONDON, W.C.

THE ROYAL ASSOCIATION IN AID OF THE DEAF AND DUMB

(St. Saviour's Church, Lecture and Reading-Room),

419 OXFORD STREET, LONDON, W.

Patron—HER MAJESTY THE QUEEN.

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Secretary—Mr. THOMAS COLE.

Bank—THE LONDON AND WESTMINSTER, Stratford Place, W.

The Objects of this Association are to promote the spiritual and temporal welfare of the Deaf and Dumb—about 2,000 of whom reside in London—by the following means:—

1.—To provide extended Religious and Secular Instruction among the Deaf and Dumb throughout the Metropolis after they have quitted school.

The Deaf and Dumb are beyond the reach of all ordinary ministerial agency for public religious instruction. The only means adapted to their condition is a *special provision* in the sign and manual language. This Association provides at present fourteen services per week in eight parts of London, besides several other occasional ones.

2.—To visit the Deaf and Dumb at their own homes.

3.—To assist Deaf and Dumb persons in obtaining employment.

4.—To relieve, either by gifts or loans of money, deserving necessitous Deaf and Dumb persons.

5.—To encourage the early training of Deaf and Dumb children preparatory to their admission into Educational Institutions.

The Committee ask whether the reader will not, *in grateful acknowledgment for the great blessing of hearing*, give an ANNUAL SUBSCRIPTION to this Society.

Subscriptions and Donations will be thankfully received by the London and Westminster Bank, Stratford Place, W.; or by the Secretary, Mr. T. COLE, at 419 Oxford Street, London, W.

THE INDIGENT BLIND VISITING SOCIETY,

27 RED LION SQUARE, W.C.

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20 Birchin Lane, E.C.

Secretary—T. A. WALLIS, Esq.

The Committee appeal most earnestly on behalf of the Blind Poor of London and vicinity, to raise the condition of whom this Society was founded.

It is the **only** Society that combines the Relief, Visitation, and Education of the Blind, about 900 of whom are on the Society's books, and the Committee urgently appeal for **Funds** to enable them to maintain this truly benevolent work.

Poverty allied to **Blindness**. Can there be a **sadder** state of affliction?

Contributions will be gratefully received by the Secretary, I.B.V.S., 27 Red Lion Square, W.C.; or by the Society's Bankers.

Parcels of left-off Clothing will be most thankfully received.

ST. THOMAS'S HOME, ST. THOMAS'S HOSPITAL, ALBERT EMBANKMENT, WESTMINSTER BRIDGE, S.E.

Treasurer—JAMES GADESSEN WAINWRIGHT, Esq.
Resident Medical Officer—DR. EDMUNDS.
Steward—FREDERICK WALKER, Esq.

This Home has been established for the reception of such persons as desire to avail themselves of the special advantages afforded by ST. THOMAS'S HOSPITAL, and who are able and willing to bear the *whole expense* which the treatment of their case involves.

THE TERMS OF ADMISSION ARE AS FOLLOWS:—

1. The minimum charge for Board, Medicine, Nursing, and Medical Attendance in the Home is at the rate of Nine Shillings a day, payable to the Steward of St. Thomas's Hospital weekly in advance. Patients will be charged only for the number of days they shall have remained in the Home; but the lowest total charge, however short a time the Patient may remain, is Two Guineas.
2. The Treasurer and House Committee of St. Thomas's Hospital may determine the Patient's term in the Home by a week's notice, or less if necessary, upon a certificate by the Resident Medical Officer of the Home that the Patient is in a condition to be removed.
3. For ordinary Medical and Surgical treatment the Patients are to be under the exclusive professional charge of the Resident Medical Officer of the Home; but they may, at their own expense, and subject to the rules of the establishment, employ any legally qualified Medical or Surgical Practitioner whom they may think proper as consultant with the said Resident Medical Officer, under the ordinary usages of consultation.
4. The Patients must in all respects conform to the regulations from time to time prescribed by the Treasurer and House Committee of the Hospital, for the due government and management of the Home, and all matters incidental to their position as Patients therein and removal therefrom.

A Form of Application for admission under these regulations may be obtained on application, either personally or by letter, to the Resident Medical Officer of the Home, who can be seen daily at 12 o'clock, or to the Steward, St. Thomas's Hospital, Albert Embankment, S.E.

CITY OF LONDON TRUSS SOCIETY

(For the Relief of the Ruptured Poor throughout the Kingdom),

35 FINSBURY SQUARE. Instituted 1807.

Patron: HIS ROYAL HIGHNESS THE PRINCE OF WALES, K.G.

Treasurer: JOHN NORBURY, Esq.

The object of this Charity is to relieve such poor persons, throughout the Kingdom, recommended by Governors, as are afflicted with rupture and have not the pecuniary means of obtaining surgical assistance;—by providing, under surgical direction, trusses for every kind of rupture;—by furnishing bandages and necessary instruments for all cases of prolapsus;—by performing every necessary operation;—and by administering surgical aid promptly.

The importance of this Charity to the suffering poor of both sexes and all ages may be gathered from the fact that OVER HALF A MILLION have been already relieved.

The proportion of aggravated cases to simple cases is larger than it was formerly; hence more expensive Instruments are required, greater cost is entailed, and increased Funds are needed. Subscriptions and Donations will be thankfully received by LLOYD'S BANK (Limited), 72 Lombard Street, E.C.; and by the Secretary, at the Institution, 35 Finsbury Square.

JOHN WHITTINGTON, *Secretary*.

N.B.—New Buildings for the better accommodation of Patients (including a *separate entrance for Women*, with female attendant) have been erected and recently opened.

Patients are relieved in and from *all parts of the United Kingdom and the Colonies*.

FEMALE ORPHAN ASYLUM

AT BEDDINGTON.

Established at Lambeth 1758.

Incorporated 1800.

Removed to Beddington, near Croydon, 1866.

Patron—HER MAJESTY THE QUEEN. President—H.R.H. THE DUKE OF CAMBRIDGE, K.G.

Vice-Patron—HIS GRACE THE ARCHBISHOP OF CANTERBURY.

This Institution maintains and educates Fatherless and Orphan Girls, and at the age of 16 places them out in respectable private families. They are educated in the principles of the Church of England. Children are eligible for admission from all parts of Great Britain; they must be between the ages of 7 and 10. Forms of Nomination may be obtained at the Offices. New subscribers to this old Charity are most urgently needed. The expenditure exceeds the income by £2,000 per annum.

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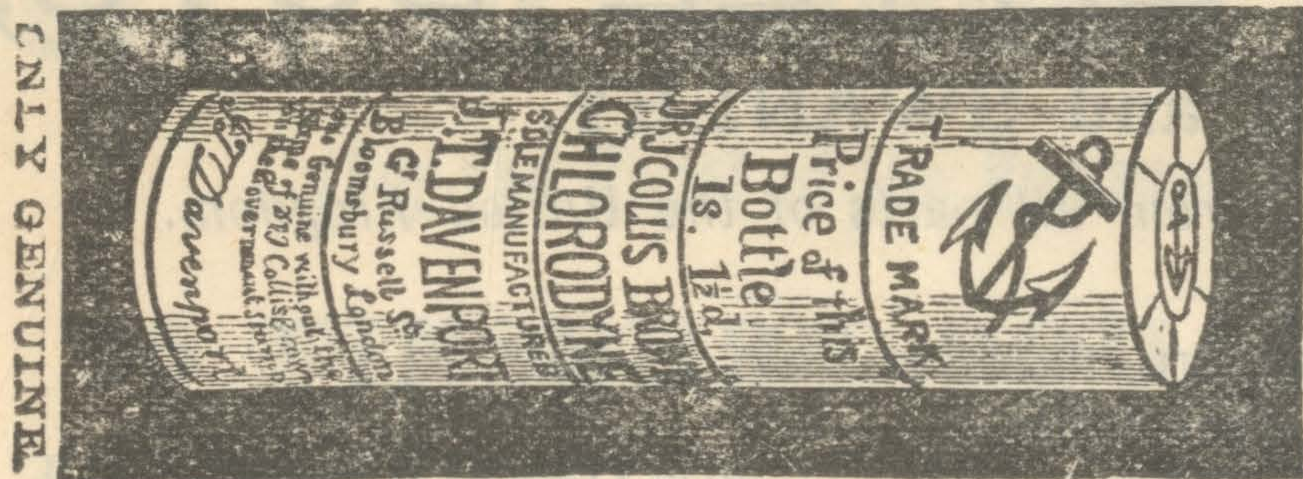
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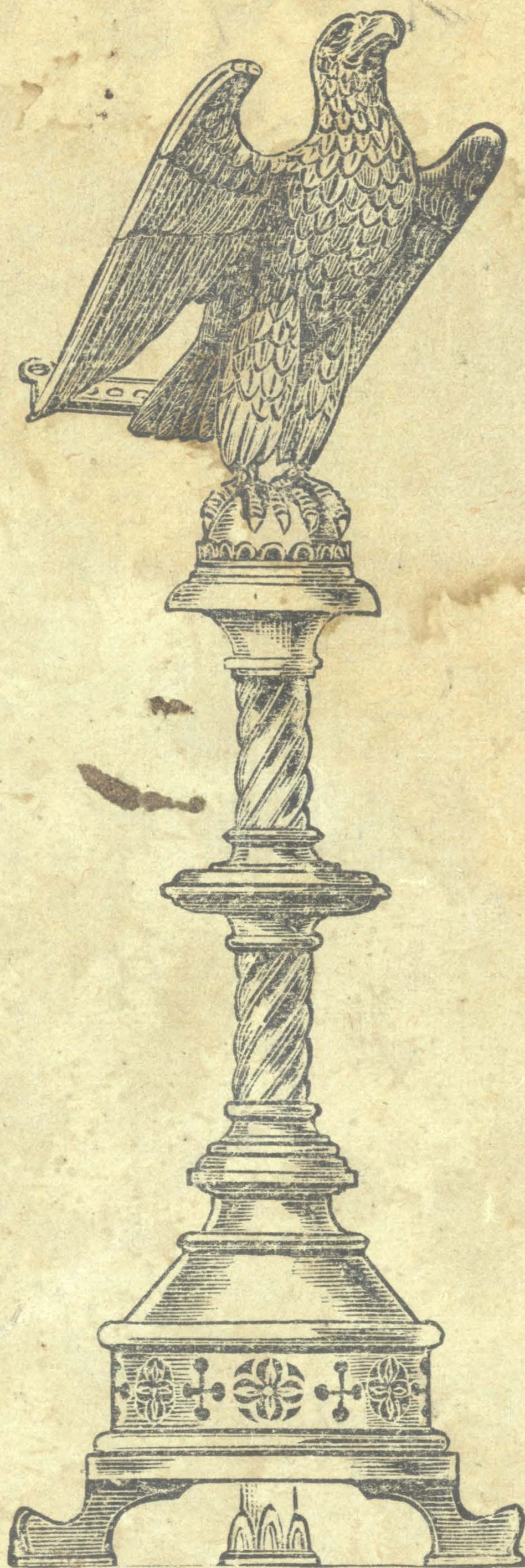
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